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BOOK FOUR

THE SUNDAY-SCHOOL TEACHER'S SCHOOL

MUSSELMAN and TRALLE

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National
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The National Teacher-Training Institute Text-Books

Edited by

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Superintendent

Philadelphia

American Baptist Publication Society

Boston Chicago Atlanta

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The National Teacher-Training Institute Text-Books

The work of the Institute in training Sunday-school workers calls for the use of the best books possible. Our own books are written by Sunday-school specialists of the first rank. They are as follows:

Introductory Book, **The Baptist Teacher-Training Manual.** Boards, cloth back, 40 cents net.

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No. 2. **The Sunday-School Teacher's Pupils,** Musselman. Boards, cloth back, 40 cents net; paper, 25 cents net.

No. 3. **The Sunday-School Teacher's Pedagogy.** Boards, cloth back, 40 cents net; paper, 25 cents net.

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No. 10. **The Making of a Teacher,** Brumbaugh. Cloth, $1.00 net.

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American Baptist Publication Society

Philadelphia Boston New York Chicago St. Louis Atlanta Dallas

Book Four

The Sunday-School Teacher's School

PART I

By H. T. Musselman

PART II

By H. E. Tralle

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Published March, 1909

GENERAL NOTE

The National Teacher-Training Institute is the Department of Education of the American Baptist Publication Society. For years the Society has, through its State Sunday-school missionaries, conducted teacher training and other lines of religious educational work. The new awakening of the country to the crying needs of religious education, and of the church to the fact that the Sunday-school is first and foremost in furnishing adequate religious instruction, calls for an up-to-date system of teacher training, since the trained teacher is the key to furnishing this instruction.

Training for Sunday-school work, like all other training, should proceed upon correct educational principles and methods. Educational principles and methods are determined by human nature and its needs. The National Teacher-Training Institute text-books are prepared from this vital point of view. These books are as follows: "The Baptist Teacher-Training Manual," "The Sunday-School Teacher's Bible," "The Sunday-School Teacher's Pupils," "The Sunday-School Teacher's Pedagogy," "The Sunday-School Teacher's School," "Child Study for Sunday-School Teachers," "The

Early Church," "Evangelism in the Sunday-School," "Missions and Missionary Teaching in the Sunday-School," "The Sunday-School Teacher's Life of Christ," "The Making of a Teacher."

The aim of these books is to furnish teachers and officers of our schools with a working knowledge of the Bible as a book and as a message of God to man; of the personality of the pupils with whom they have to deal; of the principles and methods of pedagogy as applied to Sunday-school teaching; of the organization, aim, and work of the Sunday-school as a school; of the best methods of personal evangelism; and of up-to-date ways and means of introducing and conducting mission study in the Sunday-school.

These books are edited by the Educational Secretary of the American Baptist Publication Society, who has called to his aid a large number of the leading Sunday-school workers of the country. While following the educational principles and methods of the day, the books are written in such a simple and attractive style as to be adapted to Sunday-school workers of all grades of intelligence.

SUGGESTIONS TO TEACHERS AND STUDENTS

1. Note that our teacher-training text-books are not built up with the idea that teacher training is a process of memorizing facts and figures by means of diagrams manufactured to order. Our aim has been to stimulate thought and arouse the will to action. Facts are given, but these are to be acquired by using the seeing and doing faculties of the soul as well as photographing. "Learning by memory only is the besetting sin of learning." In learning by thinking and doing we not only increase our knowledge but develop our personalities. This aim underlies all our teacher-training work.

2. Note that our teacher-training system is built up by units of study. Each study is complete in itself, and finds its basis in one of our text-books as a rule. Most of these studies consist of twenty lessons. Some, however, contain thirty, and a few forty. It will be seen that the work is thus specific, each study forming a definite piece of work. This is the conception of education in our best colleges and universities to-day. When one unit of study has been completed the class or correspondent pupil can go on to others "as they like it."

3. The teacher of the training class is left free in

the conduct of the teaching work, making his own illustrations, etc., according to his own ideas and the need of the class in hand. In suggesting "Topics for Class Discussion" we call attention to a fundamental factor in all true education—that of expression on the part of the pupil. The lecture method, as a rule, is out of place in the Sunday-school training. Let the class take part in the lesson work. The "Topics for Class Papers" call for some real learning by doing—some research work on the part of the pupil. Nothing will bring better results in the work than this.

4. The teacher-training class, to do the best work, should have a class library. Out of the reference literature suggested a dozen books could be selected without great cost. Correspondence pupils will be able also to do better work if they can purchase two or three books of reference to be used in connection with these studies. Wherever desired the editor of our own text-books will suggest the books for the class library, and also for the correspondence pupil. In regard to the reference literature in general, we have given books which present different views of questions as yet unsettled. The student is thus able to learn his subject from all points of view. The wider the range of knowledge on the part of the teacher to-day the greater will be his efficiency for service. Of course each person is free to use the books of reference he wishes and to form his own conclusions.

H. T. M.

January, 1908.

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PART I

THE SUNDAY-SCHOOL: ITS WORK AND ITS ORGANIZATION

The Sunday-school organization must not be a thing that has somehow happened. We owe it to the institution, first, to carefully, deliberately, with the best skill and experience available, work out its plan of organization, to determine the part each individual shall play in view of the ends to be reached, and, second, to adhere, with scrupulous fidelity, with closest respect for the rights of others, and with growing intelligence as to our own duties, to the part and place assigned to us. Every worker must have his definite, clearly understood duty, place, and responsibility.—Cope.

LESSON I

THE WORK OF THE SUNDAY-SCHOOL

Reference literature. Cope, "The Modern Sunday-school in Principle and in Practice"; Lawrance, "How to Conduct a Sunday-school"; Greene, "The Twentieth Century Sunday-school"; Schauffler, and others, "Training the Teacher"; Mead, "Modern Methods in Sunday-school Work"; Stephenson and Musselman, "Child Study for the Sunday-school Teacher."

1. The Work of a Sunday-school Determines Its Organization

A Sunday-school is organized when it has intelligently arranged its pupils and correlated its forces so as to accomplish in a definite way that for which it stands. It follows that the plan of organization will be determined by the life-needs of the pupils and the work which the Sunday-school aims to do. While the principles of organization are about the same for all schools, the plans of organization will vary according to the needs and polity of the various churches. Some churches, believing that the success of the kingdom of God rests upon their work with childhood and youth, make the Sunday-school central in all their activities. Other churches divide the work with other organizations, such as young people's societies, boys' clubs, and

brotherhoods. The growing tendency is to give the Sunday-school a wider place in the work of the church. This demands on the part of the church a careful consideration of Sunday-school organization and methods of work.

2. What is the Work of the Sunday-school?

The Sunday-school is a school. The work of a school is to educate. The Sunday-school is, therefore, an educational institution. "Education is the training and development of all the powers of life to meet all the problems and to realize all the possibilities of life." Education in the highest sense is, therefore, the process of making a human mind at home in, and in harmony with, God's universe. This means the study of the material universe with all its forms and manifestations—the physical sciences, such as geology, physics, astronomy, etc. It also means the study of the forms and manifestations of life—the biological sciences, such as botany, zoology, and physiology. Again, it means the study of the mind—the mental sciences. Once more, it means the study of human relationships, the sociological sciences, such as economics, government, and ethics. It means also the study of what man has wrought and thought through the ages—the study of history, literature, and philosophy. Last of all, it means the study of man's relation to the great unseen Power back of all—the religious aspects of man. No man is thus completely educated or

trained who has not come into the knowledge of and harmony with God as his Creator and Preserver. Education has been termed "the adaptation of a person—a self-conscious being—to his environment." Surely God is a part of our environment. He who does not respond to God cannot be completely adapted to his environment—cannot be perfectly at home in God's universe. As Browning says: "In God we are at home."

Now the special work of the Sunday-school is education in the things of God and religion. It thus supplements the so-called secular schools. It is the church at work studying and teaching the truths of God, with a view to bringing childhood, youth, and manhood into harmony with the will and purposes of God, through the acceptance of Jesus Christ as their Saviour and Lord. There are four aspects of this educational work. First, the winning of the pupils to the acceptance of Christ as their Saviour; secondly, the development of Christian character; thirdly, the development of missionary spirit; and fourthly, training for Christian service.

3. Winning the Pupils to Christ the First Work

The first work of the church is to make disciples of Christ. So with the Sunday-school. Whatever else we may do for the pupils in our schools, if we fail to bring them to Jesus, we fail in the supreme thing. Let this be firmly fixed in the mind of every Sunday-school teacher and worker.

The work of the Sunday-school in winning pupils to Christ is chiefly through what we may call educational or teaching evangelism. The aim of evangelism is always and everywhere the same—to bring the soul of man into harmony and fellowship with God through Jesus Christ. Methods of evangelism are many. They vary with different ages and changing conditions. In our day there is a gradual revival of educational evangelism. This was preeminently the method of the Master. "Jesus was both preacher and teacher; but his purpose was one. All his teaching was evangelistic; all his preaching educational." Since all truth comes from God and leads to God, and since God is the supremest factor and person in our environment, it follows that all teaching may be more or less evangelistic.

The first aspect of the teaching evangelism is the actual teaching of the truth of the gospel. There is first the impartation of the truth, and secondly the stimulation of the pupil's mind to activity in assimilating that truth. Both are included in the teaching process; for we never learn anything fully until we act upon it. The first task of the teacher who would win the wills of her pupils to Christ is to get the right idea of personal relation with God into the front of their consciousness and hold it there until it produces the desired response on the part of the pupil. Since it is the truth that makes free, it is the teacher's business to teach the truth. The glory of the gospel is that it contains

a message of deliverance from sin for every stage of development, as well as for every race and kindred. There is milk for babes and meat for men. The teacher's task is to see that the word is rightly divided and adapted. It has been well said that "what argument and appeal and exhortation wholly fail to accomplish can, with some minds—perhaps to a certain extent with all minds—be accomplished little by little through instruction, conveyed either in explanation of teachings or in the study of history, and especially of biography." What the church needs, therefore, is a revival of teaching the truth of the gospel, and a faith that this truth once lodged in the souls of people will do more to win them to Christ than all the mechanical devices of man.

The second aspect of the teaching evangelism is the personal appeal of the teacher to her pupil to respond to the truth which is taught. Sometimes the truth makes its own appeal, but the element of appeal cannot be left out of our teaching altogether. Sometimes, though not often, an appeal may be made in the classwork. Sometimes it may be made by the superintendent or pastor to the whole department, or even to the whole school. When this is done great care must be taken to see that the department or school is prepared for it. To form a habit of appealing to the pupils in public to become Christians is one of the best ways to keep them from becoming Christians. Teach the truth; watch for the quickened interest of the pupil, and then make your

appeal. As a rule, this appeal had better be in private. Here is the place for personal evangelism, which is the climax of Sunday-school teaching. It must not take the place of teaching, but is demanded by the fruit of good teaching. In a sense it is a genuine part of all good teaching. He who teaches the truth must go on to persuade his pupils to respond to that truth, sometimes in public, most often in private.

The third aspect of the teaching evangelism in the Sunday-school is the personal association of the teacher with his pupils. Both psychology and sociology teach us that man is made for personal relations. The fact is that the best things in life come to us only as we fulfil wisely and faithfully those personal relations. What now of the place of personal association in evangelism? Much every way. The personality of the teacher is permanent in the work of education. The same is true in all genuine evangelism. Just as we teach more by our persons than by our preaching, so we persuade our pupils to become Christians more by our lives than by our lips. The presentation and persuasion of the truth through the beating pulse, the throbbing heart, and the sympathetic soul of the teacher is the supreme method of evangelism in the Sunday-school.

4. The Development of Christian Character

The next work of the Sunday-school is the development of Christian character. It is not enough

to bring men to Christ and conversion and baptize them upon the profession of their faith; we must help them in the formation of Christian character and in the expression of their faith. The end of faith is fruit, and the end of conversion is Christian character. Now character is not an impartation by birth, but an acquisition by growth. Barring the small part played by natural heredity, it is what we are by environment, education, and work. Christian character is due to the influence upon our lives of Christian environment, Christian education, and Christian activity. It follows that a large part of our Sunday-school work must be devoted to the development of Christian character. The Sunday-school atmosphere and environment should be conducive to reverence, kindness, cheerfulness, and helpfulness. It should be penetrated and beautified by the spirit of Christ.

Besides these influences of environment, the direct educational work of the school must make for the development of character. There are three means for this at hand in the Sunday-school: first, the teaching of the truth; secondly, personal association; and thirdly, the performing of Christian service by the pupils. The place of the teaching of the truth and of personal association in educational evangelism has been pointed out above. They occupy just as important a place in the development of Christian character. More especially is this true of personal association. Character is caught, not taught.

It grows rather by contagion than by teaching. "Facing the whole problem of character for his disciples in all times, Jesus deliberately makes the one great means personal relation to himself; not the acceptance of certain methods, or principles, or ideas of machinery. None of his teaching is in abstract proposition; there are no scientific definitions or demonstrations. All is immediate and vital. It is not a system, fixed and dead, but a seed of life. The most conserving and inspiring of all influences is the love and fellowship of his holy person." Our Sunday-school pupils must be able to take knowledge of us that we have been with Jesus and have learned of him. Seeing what manner of men and women we are by reason of this association with the Master, they will be constrained to take Jesus as their Lord and render obedience to the truth of God as it is revealed through Jesus Christ. Character is conformity to truth. Jesus is the sum of all truth in morals and religion.

The performing of various kinds of Christian service which the well-organized Sunday-school requires of its pupils is a great means for the development of character. Christian activity leads to Christian habits, and habits greatly help in the formation and strengthening of character. It goes without saying that every Sunday-school must seek to carry on some definite Christian service, if it would bring forth the best results in the lives of those whom God has committed to its care and training.

5. The Third Work of the Sunday-school is the Development of the Missionary Spirit

The missionary impulse is the gift of conversion. When Andrew found Christ he went after his brother, Simon Peter. This impulse must be so developed as to permeate the whole spirit of the Christian. "Missionary work is not one of the features of the church activity, it is the one all-important work of every church, every Sunday-school, every Christian." The church will not recognize this supremacy of the missionary call and claim, unless it is baptized with the missionary spirit. The Sunday-school must, therefore, seek to develop this missionary spirit in the unfolding lives of its pupils. This can be accomplished through missionary instruction, missionary praying, missionary singing, missionary giving, and missionary doing. By teaching the divine obligation of missions as found in the word of God and by teaching the facts about the heathen nations and their needs, together with the methods by which the gospel is meeting those needs, we shall create interest in the minds of our Sunday-school pupils. Praying for missions and singing about missions will quicken this interest and give it an emotional fervor. Missionary programmes from time to time will provide for this. Giving for missions and doing for missions will provide for the expression of this interest and fervor, and so lead the minds of the pupils into habits of missionary thinking and willing. Thus the spirit of

missions will be developed in the individuals who make up the school. Every Sunday-school should be in fact a missionary organization, and set itself definite, far-reaching missionary tasks.

6. Training for Christian Service the Climax of Sunday-school Work

The Sunday-school work finds its climax in direct training for Christian service. In a general way all that we have pointed out thus far trains us for Christian service, but there must also be definite training for various lines of Christian service. It will be pointed out in a later lesson how the adult department of the Sunday-school is especially set for this definite training work. This work will be accomplished through special classes in teacher training, personal evangelism, rescue work, charity work, mission study, etc. Along with this study work, classes will be assigned definite service in keeping with their study, and thus be trained to do the work of the church by actually doing it. No Sunday-school can train its workers adequately which does not make use of the fundamental principles of education—learning by doing and training through service. That many classes are failing to train their pupils for Christian service is seen in the fact that a large per cent. of them leave the school and church in the later years of youth. They leave the school because they lose interest in it, and they lose interest in it chiefly because they have

not been given any definite thing to do. The rise and progress of the adult class movement is helping to save these pupils in the Sunday-school, by giving them something to do and training them in the doing of it. Here is the ultimate aim of the Sunday-school—training for service.

Topics for Class Discussion

1. Show how the work determines the Sunday-school organization.
2. Personal work in the Sunday-school.
3. Where the emphasis shall be laid in winning the pupils to Christ.
4. The work of the development of Christian character.
5. The training work of the Sunday-school.

Topics for Class Papers

1. Sunday-school evangelism.
2. How to develop the missionary spirit in the Sunday-school.

LESSON II

THE GENERAL ORGANIZATION OF THE SUNDAY-SCHOOL

Reference literature. Cope, "The Modern Sunday-school in Principle and in Practice"; Haslett, "The Pedagogical Bible-school"; Lawrance, "How to Conduct a Sunday-school"; Greene, "The Twentieth Century Sunday-school"; Mead, "Modern Methods in Sunday-school Work"; Trumbull, "Yale Lectures on the Sunday-school"; Foster, "A Manual on Sunday-school Methods."

1. The Need of Sunday-school Organization

From the foregoing lesson we have seen that the work of the Sunday-school is too supremely important to be undertaken in a haphazard way. The Sunday-school must be organized. Since the Sunday-school is a school, its organization is an educational problem. Better, it is a religious educational problem. "By organization we do not mean confidence in clever diplomacy, heedless that power lies with God; nor do we mean by organization that a Sunday-school can be run like a machine. We mean rather that we are to work as God works, mindful that there is such a thing as cause and effect and that God's universe is permeated by law." The controlling laws in the Sunday-school are the laws of education. Thousands of schools are in hopeless impotency to-day because of the disregard of these

laws. The problem of organizing our Sunday-schools along educational lines is slowly being solved.

2. The Way to Educational Organization

There are three ways in which we may approach an educational problem with a view to its solution. First of all, there is the way of social inheritance. Our environment imposes upon us certain ideas about the ways and means of doing things. If a problem arises we look about us to see what is, and "whatever is, is right." For most people, that settles the problem at once. There is only one thing to do, and that is to follow in the footsteps of our fathers. The supreme law is the Chinese aphorism: "Walk in the trodden paths." The second way of approach to a problem is the historical. In this we ask not only what our immediate environment and age has to say about the matter, but what all the ages have had to say. We trace its evolution in history to see what forms of thought were held concerning it at different times. Not only this, but we seek to discover the motives and conditions that led to these forms of thought—were they local in meaning or application, or universal in their scope? It is plain that great light is thrown upon the problems of our own day by such study. The application of the historical method in the study of the Bible and theology is, notwithstanding the vagaries of extreme and radical criticism, leading us into larger knowledge of the truth of God and religion.

The third way in which we may approach the educational problem is what we may term the vital. Since education is a life process, we should pause long enough to ask what life itself has to say about the conduct of those processes. Are there laws in the human personality that indicate to us the way and the method for education, and are these laws true for religious education as well as for so-called secular education?

Nothing is more evident to-day than that in the study of the human personality we shall get our greatest help in solving all the problems having to do with religious education, for all successful training is conditioned on the knowledge of the facts and needs of the human personality. Not what has been the form and method, nor what is now, but what does the beating pulse, the throbbing heart, and the thinking soul say shall be the form and method. These must determine our work. In these lessons we shall bear in mind the forms of organization that have been used wisely and well, but shall be guided especially in our line of thought by the line of life itself. In this lesson we deal with the general organization of the Sunday-school.

3. The Grading or Grouping of the Pupils Into Departments the First Step in the General Organization

Our Sunday-schools are made up of all ages and stages, classes, and conditions of life. We have pupils of one year on the cradle roll up to almost one

hundred in the adult department. How shall we organize this mass of humanity? As pointed out above, the answer can only be found in the nature and needs of the lives of the pupils themselves. By the study of our pupils, we see that though human nature is the common lot of us all, it takes on many forms of expression and modes of activity. We know that the child is not a "diminutive adult"; that the boy is not a small edition of the man. "The trend of his life and the character of his experiences are not simply different in degree, but different in kind." Again, we learn that there are marks of life and viewpoints of thinking peculiar to early adolescent life. So also in a more marked degree for the next stage of life—that of later adolescence. Lastly we know that our adult pupils take on forms of life, and face problems peculiar to every age and environment. These things show us the utter impossibility of lumping our pupils. The lines for the larger divisions or departments of the school are well marked in life.

The study of psychology, which is the study of life in its higher manifestations, shows us that there are six periods of life with which we have to do in our Sunday-school work—infancy, one to three years; the kindergarten, from three to six years; the primary, from six to nine; the junior, from nine to twelve or thirteen; early adolescence, from twelve or thirteen to eighteen; later adolescence from eighteen to twenty-five; and mature life from twenty-five

on to the declining years of old age. The division between primary and junior life is not so clear as that between the other stages, "though certain changes in the functions or mental powers seem to come about the eighth and ninth year, when children are in the second or third grade of the public school." The differences are not so great but that these pupils could be organized in one department, and this is often done. We shall, however, treat these pupils separately. Later adolescence and mature life can also be grouped into one department, because of the wide range of freedom as to subjects for study and plans of work in this department. Besides the adults in the school, there are a great many mature persons who can be interested in the study and work of the Sunday-school who find it impossible to attend. The needs of their lives and the condition under which those needs must be supplied call for separate methods of treatment. In the light of our study of these pupils that make up our Sunday-school we should, therefore, organize the Sunday-school into these departments: (1) Cradle Roll. (2) The Kindergarten or Beginners' Department. (3) Primary. (4) Junior. (5) The Secondary and Intermediate. (6) The Adult. (7) The Home Department. Some schools have also a teacher-training department, but the teacher-training work of the school should be a part of the regular work of the Adult department, as we shall see later. The Cradle Roll will contain all the pupils

from one month to three years of age. The Kindergarten or Beginners' department will include all the Kindergarten or Beginners' pupils proper in the school. These are usually children from three to six years of age. The pupils from six to nine constitute the Primary department, and from nine to twelve or thirteen the Junior department. The Intermediate department of the school will consist of all early adolescent pupils in the school. The Adult department will be made up of all adult classes. The Home department will include those who may be interested in the study and work of the Sunday-school, but find it impossible to attend regularly. For a fair discussion on the grading of our Sunday-school pupils see Lesson IX in "The Sunday-school Teacher's Pupils," the second book in this series.

4. The Second Step in the General Organization of the Sunday-school is the Selection of the General Officers and Directors

This is no small task. In selecting the officers and directors of an organized Sunday-school two principles need to be kept in mind: "First, the principle of simplicity; no office or officer, except to meet a real legitimate need of the school. Secondly, the principle of completeness; every legitimate function of the school provided for with some one person charged with special responsibility for it."

This means, first of all, some one to look after the

spiritual life of the Sunday-school, for the spiritual life of the school should be kept paramount in all its work. This officer may be called the Director of Spiritual Life. Naturally he should be the pastor of the church. "The pastor could hardly acquire by appointment to this office any new duties, but the fact of his appointment would at the same time emphasize the religious purposes of the school and give to the pastor recognized relation in the school." Of course, the pastor's place in the school is much larger than that, as will be pointed out in a later lesson, but usually this is his first work.

The second general officer of the school will be the Director of Instruction. It will be the duty of this officer to inform himself as fully as possible on the whole problem of suitable courses of study for the different departments of the school. If the school has not graded lessons he will seek gradually to bring in such a system. He should also seek to have the best methods of teaching carried out in every department of the school. This means that the teacher-training work of the school shall be under his direction. He is thus the teacher-trainer of the school. In many schools the pastor should be the director of instruction, as well as the director of the spiritual life, as so few schools have any one else prepared for the work. In this age of emphasis on a teaching ministry, the pastor can well afford to take up this work as a part of his regular duties. Of course, if the church has some

one thoroughly competent for this office, it will be well for them to elect him to this position.

The third general officer will be the Director of Enrolment and Classification, or the Secretary. His duties will be to keep a careful enrolment of all the pupils entering the school, and a careful record of the attendance in every department from Sunday to Sunday. He will also assist in the assignment of new pupils to their proper grade as they are enrolled in the school. He will also record the pupil's promotion from grade to grade whenever these occur. If class marking and honors are given to the pupils in the school he will keep a record of these. So also the examinations, if these are a part of the school work. Furthermore, this officer should keep a register of the people in the community of the Sunday-school, noting the changes, and thus point the way to the possibility of securing new pupils and of widening the influence of the school. In doing all these things he would be a Sunday-school secretary indeed, and no Sunday-school can accomplish its best work without such an officer. The secretaries of the different departments which will be mentioned later are, of course, his assistants.

The fourth general officer of the Sunday-school will be the Director of Finance and Benevolence. This officer is charged with the duty of keeping a careful record of all moneys received and disbursed by the school, and also of keeping the benevolent work of the school on a high level. On suitable

occasions he will expound to the different departments of the school the principles which underlie all true and wise benevolence, pointing out the needs of our missionary and charity organization, and thus suggesting objects to which the pupils should learn to give regularly and systematically. This officer would, of course, be the treasurer of the Sunday-school.

As a fifth officer, there will be a Director of Music, or Chorister, in every well-organized Sunday-school. Music has a large place in the work of the school, and when properly selected and used, has great value in religious training. One of the disgraces of the modern Sunday-school world is the cheap grade of music which is used in perhaps most of our schools. Surely there is need of a person who is thoroughly competent to select such music as appeals to the life of the pupils without sacrificing the religious end in view. Pick out the best person you can find in your community for this important office.

The sixth general officer will be the Director of Reading, or Librarian, as he is usually called. "The librarian should in every possible way keep the school informed about the books of the library in general, and especially of all new books as they are put in from time to time. He should endeavor to encourage the use of the library by the pupils and the workers in the school, and see that it is filled with books that meet the developing and different needs of the pupils." He should also see that the library is well classified.

Every Sunday-school should also have a Director of Missions, who should be deeply interested in missions and as thoroughly informed as possible, bringing to the school from time to time the latest missionary intelligence, especially from those fields in which the denomination, the church, and the school are most interested. He should co-operate with the other officers and teachers in creating and maintaining a missionary atmosphere in the Sunday-school, thus helping the Sunday-school in developing the missionary spirit. Of course, he will have charge of the mission study training class and, in co-operation with the director of instruction, see that missions are taught in all the departments of the school. One of his duties will be to see that the school is supplied with missionary maps, charts, curios, and books.

Last of all, there is needed in every school an Executive Director, or General Superintendent, whose duties are analogous to the president of any institute or enterprise, including the general oversight of the school, the co-ordination of the work of the several departments, the stimulation and encouragement of all the workers, and the planning of new work and advance movements.

5. The Superintendent's Cabinet and the Teacher's Association the Climax of the General Organization

The eight officers named above constitute all the officers needed in the average Sunday-school. These

officers, together with the superintendents of each department, will constitute an executive or superintendent's cabinet. While it is fitting that the superintendent should be chairman of this cabinet, the pastor should be the leading spirit in all of its work. A weekly or monthly meeting should be held, and special meetings may be called by the superintendent or pastor. It is the duty of this cabinet to devise plans for the regulation and general improvement of the school and consider all matters pertaining to its interest. Written reports or recommendations are then made to the Teachers' Association, which includes all the officers and teachers of the school and the pastor of the church. In well-organized schools this body meets once every month. Teachers who have the burden of teaching should be relieved of the business details as largely as possible. The executive cabinet meets this need. This executive body should nominate the leading officers for the school, leaving their election, as a rule, to the church.

In a well-organized school there will be a number of helpers, such as the Superintendent's Aides, the Ushers' Club, the Messenger Cadets, the Sunshine Band, and the Birthday Bees. The Superintendent's Aides are intermediate boys who are hands and feet for the superintendent. The Messenger Cadets are usually junior boys whose chief business it is to carry messages to absentees, flowers to the sick, and run errands for the pastor or other

officers of the school. The Sunshine Band is made up of girls of the junior age, who visit the sick, carry them flowers, sing and read to them, and minister to them in every way they can. The Birthday Bees carry honey and good cheer in various ways to the members of the school on their birthdays. All these helpers are selected by the superintendent's cabinet. This cabinet should also appoint the various committees which may be needed to carry on any general or specific work of the school which has not been committed to the regular officers and teachers of the school. As a rule, it is best to make some one person responsible for each phase of the work, rather than to put it in the hands of a general committee. This person may associate with him such persons to help in the work as he may need.

Topics for Class Discussion

1. The Sunday-school as a school.
2. The way to the educational organization of the school.
3. The grading of our Sunday-school pupils.
4. The general officers and their selection.
5. The superintendent's cabinet.

Topics for Class Papers

1. How to organize a twentieth century Sunday-school.
2. The superintendent's or executive cabinet.

LESSON III

THE ORGANIZATION OF THE ELEMENTARY DEPARTMENTS

Reference literature. Wray, "The Beginners' Department"; Foster, "The Kindergarten of the Church"; Beard, "The Kindergarten Sunday-school"; Archibald, "The Primary Department"; McKinney, "After the Primary, What?"; Stephenson and Musselman, "Child Study for Sunday-school Teachers"; Littlefield, "Hand Work in the Sunday-school."

1. The Need of Departmental Organization

Besides the Cradle Roll, which needs little organization save a good superintendent and secretary, we have seen that according to the needs and development of the life of our pupils we should organize our Sunday-school into six departments. As already stated, these departments are: (1) The Kindergarten or Beginners'. (2) The Primary. (3) The Junior. (4) The Intermediate. (5) The Adult. (6) The Home Department.

It is now time to observe that each of these departments must be organized according to its own life and needs. The forms of organization and the methods of work are not the same for the Kindergarten and Intermediate, nor for the Primary and the Adult. Some schools which have a

very fair general organization overlook the importance of organizing the work in the separate departments. The first three departments noted above deal with life below the adolescent line; that is, before the physical and mental awakening which comes at the age of twelve or thirteen. They are called the elementary departments of the school. In this lesson we aim to point the way to the educational organization of these departments.

2. The Organization of the Kindergarten or Beginners' Department

As pointed out in the previous lessons, this department includes all pupils from three to six years of age. There is no need to pause to justify the separate training of these pupils in our Sunday-schools to-day. No doubt most of the Sunday-schools still keep the Kindergarten or Beginners' pupils in the Primary department, but there is a growing appreciation of the Kindergarten in relation to Sunday-school work. It is coming to be seen more and more that no teacher can teach a lesson so that it can be equally adapted to such varying ages as three and nine. "If the teaching is satisfying to the needs of the older pupils it will be above the comprehension of the younger ones and vice versa. Again, hymns and exercises suitable for the tiniest learners are too simple for the older ones. In every department in which the ages are so diverse, the teacher consciously or

unconsciously adapts the truth to either the younger or older, and in almost every case the latter is favored, because otherwise she finds herself unable to hold their attention." It follows from this that every Sunday-school, wherever it is possible, should organize a Kindergarten or Beginners' department.

The secret of organization in this department is usually the discovery and selection of a suitable person as superintendent or principal. This is the first step. This person should be a woman, for the reason that little children, accustomed to constant association with the mother at home, feel less timidity at their new surroundings when this is the case. If possible, secure a kindergarten graduate; but if not, take the person whose spirit is in the largest sympathy with child life, and who is willing to study children in order to organize her department and conduct it according to the needs of the little ones. The next step is to provide a room in which the Kindergarten or Beginners' department is to meet. This is most important. In fact, it will not be possible to have this department in the school without a separate room. Where the church cannot possibly afford a room for this work, it will be best to secure a room in some near-by house where the department can meet. Often the church can build an addition large enough to supply rooms for both this department and that of the Primary also. Sometimes a corner is curtained off. The Kindergarten or Beginners' room must also be

equipped. This can be done at a reasonably small cost, as will be pointed out in a later lesson. The third step in the organization of this department will be to get together the pupils of the kindergarten age. "Almost every primary department includes a few children under six years of age who have accompanied their older brothers or sisters. Many Sunday-school superintendents are content to put these in a separate division and call it the Beginners' department, not realizing that the few may be made the nucleus of a large class." It will be the duty of the Kindergarten or Beginners' superintendent, together with her helpers, beginning with these few, to get as many of the children of kindergarten age in the community into her department as possible. If she is thoroughly in love with her work, many ways of doing this will present themselves to her. Of course, she will read all the best books bearing upon the work of her department, seeking suggestions for the building up of the same.

The Kindergarten or Beginners' department, will not be completely organized until a group of good helpers or assistants are secured. All the helpers in this department should be selected by the department superintendent with the approval of the general superintendent of the Sunday-school and the pastor of the church. Among these helpers there will be a Doorkeeper, who will meet the children and take charge of their wraps as they enter; a Guardian of the Kindergarten equipment,

who shall have charge of the equipment and arrangement of the room; and a department Secretary who will be an assistant to the general secretary or director of records of the school. The most important helper in this department will be the Leader of Music. "Children and birds are our natural songsters. Their little lives, sheltered in the freedom and unconscious innocency of nature, seem to break out with gladness of being into joyous, spontaneous sound." Froebel was right, therefore, in making much of music in the education of children. Too much care cannot be exercised in selecting the person to have charge of this part of the work. In many kindergarten or beginners' departments the superintendent herself is the leader of the music.

Doubtless most of the teaching in the Beginners' department will be done by the superintendent, but if the department is large, and especially if the school uses supplemental lessons and hand work in its teaching, the pupils will be gathered into groups over which a leader or teacher will be placed. This grouping of the pupils, as well as the selection of the leaders or teachers, should be left to the superintendent of the department, in consultation with the superintendent of the school.

3. The Organization of the Primary Department

The Primary department is designed for pupils from the age of six to nine. As in the Kinder-

garten or Beginners' department, the first step in its organization is the selection of a Primary Superintendent, or Principal. "This officer must be manager, leader, and teacher—one resourceful and responsible, to whom all others can look for direction and inspiration. Upon her falls the task of grading and dividing the classes, of assigning to them different teachers, and of arranging occupations for the helpers. She sees to the promoting or transferring of scholars, the sending out of letters of invitation or welcome to new scholars." There are few positions in the Sunday-school more important than that of the superintendent of the Primary department. It is needless to say that she should be selected with great care. This should be done by the superintendent's cabinet, subject to the approval of the church. Next, a room or rooms for the Primary department must be provided. It is possible to have a Primary department without a separate room, but the work done will be of necessity imperfect. Where it is absolutely impossible to provide a room, a part of the main room of the church can be curtained off with movable curtains. This will greatly improve the work of the department. There are few churches, however, even in the country, but could build an addition big enough for a primary room. Of course, the Primary department must be well equipped. This equipment will be described in a later lesson.

The third step in the organization of the Primary

department will be the classification of the primary pupils. Some contend that all primary pupils should constitute one class and be taught only by the primary superintendent. Good results have been obtained by this method, but it is certainly not capable of bringing the greatest good to the pupils. There are a number of things in favor of a subdivision of the pupils into classes. "We must present truth to the children in the wisest and most natural way through the constantly opening door of developing interest, and to do this we need graded classes. Children in approximately the same stage of mental development must be grouped together. This is not an easy task to accomplish, for each child has his own native endowment and his different environment. At first we can only group according to age, but later on, as we come to know the individual characteristics of the children, we can gradually rearrange the classes so that the children of comparatively equal mental ability may be together." One of the best ways of grouping primary pupils is to put them into three classes, called Lower Primary, Middle Primary, and Upper Primary. Where the department is large there might be several Lower, Middle, and Upper Primary classes. This makes possible the closer consideration of the needs of individual scholars. In view of the dearth of good teachers, however, it is ordinarily much better to have three large classes than a large number of small classes with no teach-

ing worthy of the name. The next step in the organization of the Primary department is the selection of the helpers and teachers. The number of these will vary according to the size of the department. As in the Kindergarten department, there should be a Doorkeeper, Guardian of Equipment, and department Secretary. So also there must be a good Leader of Music. For music, perhaps, has as large place in the work here as in the lower department. These helpers and teachers are to be selected by the superintendent of the department, in consultation with the superintendent's cabinet.

4. The Organization of the Junior Department

From the point of view of organization the Junior department is perhaps the most neglected department of the school. The idea of having some one who, in a special way, knows and sympathizes with boys and girls from nine to twelve years of age as the head over this work, seems never to dawn upon the minds of many superintendents. Fortunately, the light of a new day is breaking upon the Sunday-school horizon. We are coming to feel that the junior age, which is the dawn of youth or adolescence, demands a person to give his whole Sunday-school time and thought to the direction of this department. The superintendent or principal of the Junior department may be either a man or a woman, though it is better for him to be both. One thing he must have, and that is infinite

patience with the very restless pupils of this age. Just as soon as he is elected he should go to work to grade and classify his pupils. It will be found best to put the boys and girls in separate classes, though it is not absolutely necessary. If there is a sufficiency of good teachers at hand the classes should be small. In a Junior department of fifty members there might be three classes, known as Lower Juniors, Middle Juniors, and Upper Juniors. The grading of these classes should be according to the age and attainments of the pupils. If the department is large there might be several of the lower, middle, and upper junior classes. Besides the name given to them, these classes should have little organization. If possible, there should be a room for each class, though much good work can be accomplished without this. Of course the ideal of the Sunday-school is to have each department in a separate room, and each class to have its own room. Where this cannot be done, the Junior department should be gathered together in one part of the room and the classes arranged to the best possible advantage. As in the Primary department, movable curtains may be used to separate it from the other parts of the school.

Besides the Junior Superintendent, the Junior department will need its own Secretary, Leader of Music, Athletic Director, and such other officers as the scope of the work demands. If there is a junior library, of course there should be a Librarian for the

same. The number of teachers in the Junior department will be determined by the number of necessary classes. It is best to have large classes and good teaching rather than small classes without this. These officers and teachers should be selected by the superintendent of the Junior department in consultation with the superintendent's cabinet of the Sunday-school.

Topics for Class Discussion

1. The need of primary organization.
2. How to organize the Beginners' department.
3. The organization of the Primary department.
4. The way to organize the Junior department.
5. Shall we have organized Junior classes?

Topics for Class Papers

1. The organization of the Primary department.
2. The organization of the Junior department.

LESSON IV

THE ORGANIZATION OF THE INTERMEDIATE DEPARTMENT

Reference literature. Lawrance, "How to Conduct a Sunday-school"; Cope, "The Modern Sunday-school in Principle and in Practice"; Musselman, "The Sunday-school Teacher's Pupils"; Lamoreaux, "The Unfolding Life"; Mead, "Modern Methods in Sunday-school Work"; Forbush, "The Boy Problem"; Merrill, "Winning the Boy."

1. The Scope of the Intermediate Department

The Intermediate department consists of all early adolescent pupils in the school—pupils from twelve or thirteen to seventeen or eighteen. It has to do preeminently with the period of youth, and properly includes a part of the pupils which used to belong to the Senior department. Of course, the passing of the Senior department in well-organized Sunday-schools has been due almost wholly to the coming of the Adult department. Some schools place the age of entrance to the Adult department at sixteen. This is the entrance age of the Adult department of the International Sunday-school Association. Where the school adopts this age limit, the Intermediate department includes only the pupils from twelve or thirteen to

sixteen. In many schools the Intermediate department is called the Secondary department.

2. The Officers of the Intermediate Department

It goes without saying that the Intermediate department, dealing with the period of youth, is one of the most important departments of the Sunday-school. Indeed, some claim that the greatest opportunities for religious training come to us in this period of life. It follows that the officers of the Intermediate department must be of the highest grade possible. In a well-organized Intermediate department there will be a department Superintendent, a Secretary, a Librarian, an Athletic Director, a Social Director, and where the department meets separately, a Leader of Music. The superintendent of this department should be a man who has not forgotten the days of his own youth. He must have the genius of becoming a boy again at will. The success of his work will depend upon the broad sympathy, keen understanding, and infinite patience, which he exercises toward these young adolescents. A woman may be the superintendent of this department, though in most cases a man will be more successful.

The secretary of this department will not only keep a record of the attendance, class marks, and promotion of the pupils, but will follow up the absent ones. This is the age in which the greatest leakage in the Sunday-school occurs. A live man is

therefore needed for its secretary. The Intermediate department should have a library adapted to its particular needs. The office of librarian is very important. One person can well give his attention to the direction of the reading of the pupils at this critical stage of their development. In many schools the director of reading of the whole school can do this work. In "The Youth's World," a weekly paper devoted exclusively to the needs and interests of youth, there is a column each week devoted to a book talk on some book which is especially adapted for youth. It might be well to organize a boys' book club in each Intermediate department.

One of the most important offices of this department is the athletic director. The interest of youth in athletics is too well known to be mentioned. The Sunday-school that fails to use this interest loses one of its most important channels of helpfulness. An athletic director, with common sense and religion, can turn the tides of this youthful enthusiasm for play toward moral and religious development.

The social impulses, which begin to develop rapidly in this period, call for a social director. Mrs. Lamoreaux well says, "Frequent social gatherings are very important. This is the age when the young people begin to think that 'a Christian cannot have any fun,' and it rests with the church and Sunday-school to prove to them to the contrary. The only convincing proof is in experi-

encing the fact itself that the best times have a religious association. Therefore, a class party should be as carefully and as prayerfully planned as the Sunday-school lesson." In this we see the importance of the work of the social director.

It will be noted that no mention is made in any of the departments thus far mentioned of a treasurer. The reason for this is that we believe that all the moneys from each department should go into the hands of the one treasurer of the whole school, and the department supported out of that fund. So also with the missionary offering. Indeed, it would be better for all the money from all the departments to be sent directly by the secretary to the treasurer of the church, and the church itself support the Sunday-school in all of its work.

3. Selection of the Intermediate Teachers

Great care should be exercised in the selection of the intermediate teachers. We have pointed out that the superintendent of this department must be a man of broad sympathy, keen understanding, and infinite patience. This is even more true of the intermediate teachers. Now is the time for emphasizing the personal relation between teacher and pupil. A sympathetic understanding is a key to this relationship. "There is no greater blessing that can come to a boy or a girl at this age, when he does not understand himself than a good, strong teacher who understands him, has faith in him, and

will day by day lead him till he can walk alone." It has been well said that "the adolescent needs, far more than a pedagogue, a friend in his Sunday-school teacher, who shares his ambitions, knows his temptations, sympathizes with his success and failures, and, through it all, trusts him. This understanding and confidence, made longsuffering and tender by the love that never fails, will be a binding cord that cannot be broken even by the most restless, wayward life.

"Because of the close relationship to be sought between teacher and pupil, other things being equal, it is wise for a class of boys to be taught by a man, and girls by a woman. The counsel of one who has passed through the same experience and known the same temptations and difficulties always comes with especial helpfulness. But the question of sex is not so vital as that of sympathy, nor the manner of previous experience as the manner of present love. The new consciousness of distinction will make the classwork difficult, if there is any marked difference in the social standing of its members. The leader must be won to the right attitude in private, the appeal being based on personal feeling for the teacher and on the new ideals of relationship to others, which are beginning to take form." Of course, the teachers of this department will be selected by the department superintendent, in consultation with the executive cabinet of the Sunday-school.

4. Class Organization in the Intermediate Department

It was said in a previous lesson that little class organization was needed in the elementary departments. Not so with the pupils in this department. The "gang spirit" is now on. This is the age, therefore, of spontaneous organizations on the part of youth. Seventy-five per cent. of these organizations are formed during this period. This is accounted for largely by the growth of the social disposition during adolescence.

In organizing classes in the Intermediate department there is much room for originality. The church has not been so successful in its organizations for youth as some other agencies. The reason is due to the fact that the church has sought to solve this problem from the adult point of view. We must study the characteristics of these spontaneous organizations of youth in order to get the clue to the kind of organizations we should form for them. Forbush describes the characteristics of these spontaneous organizations somewhat as follows: Physical activity is the keynote of these societies at all ages, forming eighty-five and one-half per cent. of the whole. The literary, art, and musical interests are very small, while the philanthropic and religious interests are infinitesimal. The interest in athletic societies increases in the early period and diminishes in the later, while the interest in literary societies, though never very large, grows with maturity. Girls and boys do not naturally

organize together. The interests of boys and girls and their societies are not generally parallel. Girls form three times as many secret societies as boys; five times as many social societies; three times as many industrial; twice as many philanthropic; and three times as many literary; while the boys form four times as many predatory and seven times as many athletic societies as girls. Girls are more nearly governed by adult methods than boys. They organize to promote sociability, to advance their interests, to improve themselves and others. Boys are nearly the primitive man: they associate to hunt, fish, roam, fight, and to contest physical superiority with each other.

On the basis of these facts, it follows, first, that boys and girls should be organized into separate classes. Constant intimacy between maturing boys and girls fosters an undesirable percussiveness and introduces unnecessarily perplexing problems. Secondly, the boys' classes should have male teachers and girls' classes women teachers. "Women who succeed in work with boys are usually those who can do something that boys like to do better than they can. The ideals and capabilities of most women leaders do not point to the highest proficiency with boys of the adolescent period, while a manly man, with some physical prowess, willingness to answer questions and patience to guide by adaptability rather than by domineering, can do almost anything with a group of boys." Thirdly,

physical activity must be provided for in the work of these class organizations. Especially is this true for the boys. Contact, which begins with athletics, physical development, and manual training, may open the way for the best ethical and religious influences on the part of the teacher.

There are many forms of organization for intermediate pupils, such as Junior Baracas and the Junior Agogas. As yet, our Sunday-schools have not been very successful in the matter of class organization for pupils in this department. The problem has been approached from the adult point of view, and this accounts for the failure. There is abundance of room for originality in working out this problem of class organization for our early adolescent pupils. It would be well for those who take up the problem to study the various organized boys' movements outside the church.

Topics for Class Discussion

1. The scope of the Intermediate department.
2. The work of the Intermediate superintendent.
3. The selection of Intermediate teachers.
4. The separation of boys and girls in the Intermediate department.
5. Class organization in the Intermediate department.

Topics for Class Papers

1. The organization of the Intermediate department.
2. A study of class organization in the Intermediate department.

LESSON V

THE ORGANIZATION OF THE ADULT DEPARTMENT

Reference literature. Hudson, "The How Book"; Wood, "Adult Bible Classes and How to Conduct Them"; Cope, "The Modern Sunday-school in Principle and in Practice"; Greene, "The Twentieth Century Sunday-school"; Mead, "Modern Methods in Sunday-school Work"; Pearce, "The Adult Bible Class."

1. The Need of an Adult Department

Long before the coming of the Adult department, many Sunday-school leaders keenly felt the need of enlisting men and women in Sunday-school work. They knew that if these could be won the problem of home study and of holding the big boys and girls would in a large measure be solved. But the need is deeper than this. Besides these later adolescents, the Adult department has a mission to young married people, fathers, mothers, grandmothers, grandfathers, and even spinsters and bachelors, all of whom need the knowledge of the truth and the fellowship of the saints. Adult life is largely a series of problems, and the Adult department is set for helping in the solution of these problems. "It is the recognition of the school as an institution for adult life as well as for infants." As long as the human

soul thirsts for knowledge of the things concerning God and religion, so long will there be a place for these hungry ones in the Sunday-school. The need of an Adult department rests upon the moral and spiritual needs of adult life.

2. The Coming of the Adult Department

The organized Adult department in the Sunday-school is comparatively a new thing. Time was when the Sunday-school was considered "the nursery of the church." When a person reached the years of maturity he was supposed to have outgrown the Sunday-school. The adult class was rare, and where in existence was usually "the forgotten class" in the "amen corner." As for an Adult department, it was not so much as dreamed of.

"So far as I know," says Dr. S. H. Greene, in "The Twentieth Century Sunday-school," "the first Adult department of the Sunday-school was organized in Calvary Baptist Church, Washington, D. C., in the year 1889. For some years the membership of the Sunday-school was composed largely of scholars under eighteen years of age, a Bible class of about thirty men and women, two small classes of young men, and two more classes of young women. The absence of the adult members of the church and congregation was a serious matter of consideration. The number of younger classes increased until three older classes were taught in the church auditorium. The crowded condition of the

Sunday-school rooms suggested the permanent occupancy of the auditorium, but the classes seemed lost in the large room and lacked the enthusiasm of numbers and organization. This led to the endeavor to increase the number of adult classes, and several of our excellent people united in a canvass for new scholars. The result was a gratifying success. Then came the organization, with superintendent, assistant superintendent, secretary, chorister, etc. The movement commended itself, and the increased number of classes and membership awaked enthusiasm. The novel sight of a large number of men and women studying the word of God together, the presence of the fathers and mothers of the children in the rooms below, contributed to the dignity and enthusiasm of the entire work of the school. So rapid and steady was the growth that in 1893 it became necessary to build a large and commodious Sunday-school house adjoining the church, and the Adult department was given the large upper room, with its twenty-eight separate classrooms and floor space for twenty additional classes. The fervor awakened by the erection of the new building was made an occasion for further endeavor to increase the membership, until now we have in the Adult department—officers, teachers, and scholars—more than one thousand members."

Hundreds of Adult departments have been organized since 1889, and the work is growing more

rapidly every year. The coming of the Adult department has meant a new day for the kingdom of God.

3. The Plan of Organization

The plan of organization for the Adult department is simple. Organization here is nothing but a bit of harness as help for pulling the load, yet it is wisely recognized as a necessary part of the equipment. The autonomy of the individual class must be recognized. "Of all classes in the Sunday-school the adult class is least amenable to rules. The personal equation must always be taken into account. Classes must be formed to suit the tastes and needs of the persons concerned. Whether classes should be few or many must be determined entirely by the groups of people who may want them. One group may want one thing and another group another. Very well; let them have what they want. The class exists for the members, not the members for the class."

While all this is true, great care must be exercised to see that the adult classes work harmoniously together in accomplishing the ends of the Adult department. The Adult department exists to meet the life-needs of the pupils in that department. One of these is the hunger for religious knowledge —for truth as to God and religion. The first step will, therefore, be to see that the material and the methods of instruction supply this hunger. "Milk

for babes must not be fed to men, even though attempts be made to adapt it to them by souring it into curds or making it into cheese. There must be meat for men in the course for this department, and this meat must be that which they need for their actual lives. It must be designed for those who desire to know how to live as sons of God, as brothers one to another, as parents and citizens." The Adult department then, must be organized for Bible study. This is its main function. Another need of the adult pupil is sympathy and fellowship, hence the social side of the Adult department must not be neglected. A community of interests should be created among the pupils in this department. The atmosphere of brotherhood must everywhere be present. Many pupils in an Adult department will feel the need of play. The pity is that any of us get too old for some healthful form of play. Athletics are now considered to make a healthful contribution to religious character. Hence, we must pray and plan for a "sound mind in a sound body." The fourth need of the Adult department pupil is work. We have seen that activity is prominent in later adolescence, and we know that work forms a large part of all healthful living. If we want to hold our adult pupils we must give them something to do. This service should be along the lines of personal soul-winning, social and moral reform, benevolence and charity.

Above all, the Adult department is the training

school of the church. Of course, all the departments of the Sunday-school help in the training of the pupils for service in a general way, but the Adult department is the workshop for specific training. Here those who have come up from the other departments should be fitted for the special lines of work which God has designed for them. There should be classes, therefore, in teacher training, personal evangelism, settlement work, reform work, rescue work, missionary work and training, and all other aspects of religious service for which the church is set. Moreover, there should also be a fathers' class and a mothers' class. Certainly the Bible studied from this point of view would help in the solution of many a problem of parents. A bachelors' Bible-study club would not be out of place. Of course, there should be the honorary class for the aged people of the church, grandfathers and grandmothers, and others constituting its membership. The presence of these saints in Sunday-school would be a blessed benediction. Classes for middle-aged men and women may be formed, according to the interests they may manifest. It is well to remember that large classes are not always given to doing the best kind of work. Such a classification of the school as suggested here would give a directness to our work. The organization of the different classes along the lines of their specific needs and different aims falls in line with the interests of the members of such classes.

4. The Officers and Teachers of the Adult Department

The Adult department should meet and elect its own officers, subject to the approval of the executive cabinet of the Sunday-school. The number of these officers will vary according to the size and work of the school. If the department meets separately and has its own opening and closing exercises, it will need a Superintendent, Secretary, Chorister, Librarian, Athletic Director, Social Director, and such other assistants as the work undertaken demands. Where the various adult classes meet with the school in the opening exercises and then assemble in their respective classrooms for their specific lines of study and work, only four officers are really needed: a superintendent, who will have general charge of the work of this department, seeing that each class is stimulated to do its best work; a secretary, who shall not only keep the general records of the department, but a careful history of its work; an athletic director, who will have general oversight of the athletics, arranging contests between the different classes and between his department and those of other schools; a social director, who will have the general oversight of the social interests of the department. If the various organized classes have some one to look after these interests in their own class, the general officers of the department will co-operate with them in unifying these interests in the department. As to materials and methods of instruction in the Adult

department, the director of religious instruction for the whole school will assist the various teachers in making these of the highest possible order. Of course, the officers of the Adult department will not forget that the superintendent is the head of the school, and that they are to work in harmony with him and the other general officers of the school.

The teachers in the Adult department will, as a rule, be elected by the classes they serve, subject to the approval of the superintendent of the department and the executive cabinet of the school. Inasmuch as the success of the class depends more upon the teacher than anything else, it follows that great care should be exercised by the class in selecting the best possible person at hand. The subject of class organization will be taken up in the next lesson.

Topics for Class Discussion

1. The need of an Adult department.
2. The coming of the Adult department.
3. What the plan of organization calls for.
4. The officers of an Adult department.
5. How to discover teachers for the Adult department.

Topics for Class Papers

1. The adult class movement.
2. The plan of organization.

LESSON VI

CLASS ORGANIZATION IN THE ADULT DEPARTMENT

Reference literature. Wood, "Adult Bible Classes and How to Conduct Them"; Pearce, "The Adult Bible Class"; Mead, "Modern Methods in Sunday-school Work"; Hudson, "The How Book"; Cope, "The Modern Sunday-school in Principle and in Practice."

1. The Organized Adult Class a Sunday-school Necessity

Many Sunday-schools have no regular Adult department, but have one or more organized adult classes. The organized adult class is a Sunday-school necessity. It is the forerunner of the Adult department. The organized class has been on hand some time, though we cannot tell the exact date of its birth. At least one class dates back to 1869. The new interest in the Bible, due to the historical methods of Bible study, and the new interest in religious education, due to the study of the psychology of education and religion, has given the Sunday-school a new conception of its meaning and mission. Herein is one of the secrets of the great spread of the organized adult Bible class. The other, perhaps, is the coming of a new sense of brotherhood in our social consciousness and the

effort of the church to provide the fellowship and helpfulness which this sense of brotherhood demands.

2. The Advantages of Class Organization

The advantages of class organization are many. First of all, it gives strength to the class. "All of us are stronger than some of us; all of us are wiser than some of us. The class which has the greatest strength is the class which through organization has learned to work as one man." "United we stand, divided we fall." This is true in Sunday-school work, as well as in other phases of the world's work. The weakness of one is thus supplemented by the strength of another, and the strength of the whole becomes equivalent to the combined strength of the best abilities of all. Secondly, class organization promotes fellowship. We were made for each other, and whatever contributes toward the carrying out of this truth in our actual lives is a great gain. In the well-organized class, as Mr. Pearce says, "Every member learns to feel for the class, to think for the class, and to work for the best interests of the class. No member is permitted to lose heart in time of sickness or trouble because there is no one to whom he can go for sympathy and help. There can be no better atmosphere for the development of Christian fellowship than that produced by such manifestation of brotherly love."

The organized class develops workers. This is

one of its chief functions and one of its greatest contributions toward the work of the kingdom of God. As pointed out in the previous lesson, many adult classes are organized for specific training and work. We do not organize classes in the Sunday-school so much for what we can do for the men and women as for what we can get them to do for each other and for the world. Mr. Hudson well says: "We can do no more for the young men and women at this age than has been done, and they do not want us to do any more for them. At this period of their life they want to do something for some one else." An adult class provides for this by training them for service and by actually putting them at work. In a very large sense the members of the class learn to do things by doing them. Moreover, the organized class gives permanency to the work. The success of the work does not depend upon the teacher, but upon the whole class. The class has definite objects to accomplish, and the removal of one member, even though it be the teacher, need not destroy the work undertaken. Like Tennyson's brook, a well organized class goes on forever. The work is divided among the members, and each performs his own assigned work, and all co-operate in the accomplishment of the end set before them.

There are other advantages in class organization in the Adult department, such as a speedy and constant increase in class membership; a growing conception of the Sunday-school and church as

designed to meet the needs of men and women, and a new enthusiasm for the study of the word of God.

3. Plans of Organization

The plans of class organization will vary according to the pupils which make up the class and the work set before it. As a rule, the simpler the organization the better. The International standard of organization is as follows:

1. The class shall be definitely connected with some Sunday-school.

2. The class shall have the following officers: Teacher, President, Vice-president, Secretary, and Treasurer. It shall also have at least three standing committees, as follows: Membership, Devotional, and Social. It is not required that these committees be known by these particular names, but that the class shall have three committees which are responsible for these three kinds of work.

3. The class shall consist of members who are sixteen years of age or over.

This standard can be changed or enlarged upon according to the needs of the class. If the class is a Baraca Class, the plans of the Baraca Union will be adopted. If it is an Agoga class, the Agoga plans will be used. So with the other class organization. In order to present the matter in a concrete way, we give below a sample constitution. This, of course, should be changed and adapted to the needs of the local class. The constitution given is that adopted by the Adult Department Committee of the International Sunday-school Association:

Article I—Name

This class shall be called.....
of the.....Sunday-school, of.....

Article II—Object

The object of the class shall be Bible study, soul winning, Christian culture, mutual helpfulness, and the extension of Christ's kingdom throughout the world.

Article III—Membership

Any (man, woman, person) sixteen years of age or over may become a member by attending the class and signifying a desire to join.

Article IV—Officers

The officers shall consist of a Teacher, President, Vice-president, Secretary, and Treasurer, who shall be elected annually by ballot and shall hold office until the next annual meeting after their election, or until their successors are chosen. (Where the church provides for the election of the Teacher the church authority should be recognized.)

Article V—Committees

The following standing committees shall be appointed: Membership, Devotional, Social, and such others as the work of the class shall demand. The officers of the class and the chairmen of all standing committees shall compose an executive committee.

Article VI—Meetings

The class shall meet every Sunday for Bible study at .....(hour) in connection with the Sunday-school. Business meetings shall be held at ..... (hour) on the first.....day of each (month, quarter.) Special meetings may be called at any time by the President, Teacher, or any five members of the class,

by giving notice to the class the Sunday previous to the proposed meeting. One-fourth of the enrolled membership shall constitute a quorum for the transaction of business.

Article VII—Duties of Officers and Committees

Section 1. The Teacher shall have charge of the lesson, and shall be ex-officio member of all committees. Officers and committees must consult with the Teacher on all subjects pertaining to the class work, and all committee appointments must have his approval.

Sec. 2. The President shall preside on Sunday and at all meetings of the class, and shall be the general executive officer. The President shall be chairman of the executive committee, and ex-officio member of all committees.

Sec. 3. The Vice-president shall, in the absence of the President, perform the duties belonging to the President's office, and shall render such other assistance as may be required by the President.

Sec. 4. The Secretary shall have charge of the records of the class, keep the minutes of all business meetings, and shall make all announcements. He shall make a record of the attendance of the members each Sunday, and report the same to the class and to the secretary of the Sunday-school, as required.

Sec. 5. The Treasurer shall have charge of all the moneys and shall pay them out as directed by the class, in harmony with the rules of the Sunday-school. He shall report to the class as often as required, and also to the treasurer of the school each Sunday.

Sec. 6. The Executive Committee shall have general supervision of all the class work. They shall devise ways and means of advancing the interests of the class and of increasing its attendance.

Sec. 7. The Membership Committee shall be responsible for securing new members, looking up absentees, and the visitation of the sick. In the performance of their work

they are responsible for devising methods and plans, and may call upon any member of the class for assistance.

SEC. 8. The Devotional Committee shall be responsible for the spiritual welfare and work of the class.

SEC. 9. The Social Committee is responsible for greeting, welcoming, and introducing new members and visitors. They shall also provide such socials and entertainments as the class may approve.

ARTICLE VIII—AMENDMENTS

This Constitution may be amended at any regular business meeting of the class by a two-thirds' vote of the members present. Any motion to amend must lie on the table at least one month before final action is taken.

BY-LAWS

It seems impracticable to suggest by-laws because of the varied conditions in the different parts of the field. As the class work progresses it will be found necessary to enact rules concerning class management, benevolence, athletics, etc.

4. The Way to Organization

There are several roads to the organization of an adult class. On this matter Mr. Hudson, founder of the Baraca movement, speaks as follows: "Bible classes do the most effective work when organized in classes for men and classes for women. As a nucleus for such a class, ask all the persons whom you can interest to meet you for a social time and to discuss ways and means. These young people should be over sixteen years of age, and as near the same age as possible. Literature should be dis-

tributed at the first meeting and a sentiment created for a large class. Some one can be secured from a near-by organized class to present the advantages of organization in class work. After one or two meetings of those interested, an effort should be made to secure as large a charter membership as possible. A partial organization could be effected at this time by the selection of a temporary president, secretary, and treasurer." Thus the class would be created out of new material.

Another way to organize is to begin with existing classes in the school. Nearly every Sunday-school has one or more adult classes that are not organized. " Invite the leaders of these classes to a conference and explain to them the value and purpose of class organization. Give them some concrete examples of classes that have received large benefits through organization. When the leaders have been interested, they will secure the co-operation of the entire class membership. Invite the members to meet by classes. If practicable, have speakers engaged who have had large experience in the work and will be able to impart enthusiasm to all who are present. Have on hand printed material with suggestions as to plans of organization and methods of work." Your own denominational publication and Sunday-school Boards or Societies will gladly supply you with literature on the subject. So will the various adult class movements.

After the discussion of the advantages of various

class organization, you will first of all adopt a class constitution. "The advantages of a constitution are at least threefold. It sets forth thoroughly a plan of class organization. It serves as a guide to newly elected officers and committees. It gives permanency to class policy and plans. This constitution should be brief and simple; it should be general and give such latitude as will permit the class to meet new conditions which may arise, without too frequently having to change the constitution." The constitution already given may be greatly simplified in many classes. One of the best constitutions that we have seen is that of the Agoga class movement. The next step is to provide the class with a name. There are many names already in use, such as Baraca, Philathea, Agoga, Amoma, Berean, Daughters of Ruth, Wesleyan, Westminster, etc. Many classes are named for some noted person in the denomination, or for the teacher of the class, such as the Vaughn Class, the Hubbel Class, and many others. Now and then the class name indicates its service, such as Yokebearers, Yokefellows, Friendly Helpers, Truth Seekers, etc. By far the greater number of adult classes belong to the Baraca and Agoga movements. Information will be furnished to those asking for the same by the denominational Sunday-school Boards, or the International Sunday-school Association.

The next step in the class organization will be the selection of the officers and the teacher. The officers

of the class will vary according to the work which the class seeks to do. In order to be up to the International standard, the class must have the following officers: president, vice-president, secretary, treasurer, and teacher. In most classes there should be added an athletic and a social director. It goes without saying that the best teacher who can be secured should be elected as class teacher. "The teaching of the word of God is a magnet of power in every adult class. While no iron-clad rule can be laid down, it is usually best to secure a man to teach men, and a woman to teach women." After the selection of the officers and teacher such committees will be named as the constitution adopted calls for.

5. The Class Equipped

No class can be the success that it might be unless a separate room is given for its use. As Mr. Hudson says: "It has been found that men will be attracted to the Bible class if they are allowed to have control of a room which they call their own. They should be with the main school for their opening exercises, but the separate room should be their rallying-point during the lesson hour, and also for such meetings as they need during the week. Give them the entire control of the room. Do not furnish it for them, but encourage them to furnish it as they feel the need." The room should be equipped with as many conveniences and comforts as the class

finances will permit. The walls should be adorned with class mottoes and such other decorations as will be conducive to the development of the class spirit. Here are some of the mottoes used in such rooms: "We do things," "Get Another Fellow," "The World for Christ," "A Stranger Here Only Once," "Young Men at Work for Young Men, All Standing by the Bible and the Bible-school," which is the Baraca platform.

Part of the equipment of the class is the class pin or emblem. These serve as a means of introducing one another, thus encouraging the class spirit. They likewise advertise the class and its work. Again, they frequently cause outsiders to inquire as to the meaning, and this opens the way for a personal invitation to attend the class. Some classes adopt a grip with which members greet each other.

A well-organized adult class will be equipped with a good adult class library. A class library can be made a valuable and indispensable adjunct to the class. Its size, content, method, and use must invariably depend upon local conditions and needs. Do not try to begin with a complete library at the start. Build it up as the class grows and see that every book put in it means something to the members. The success of the library, whether large or small, will depend very much upon the interest and ability of the librarian. Wherever possible, the library should be open every evening, so that the members of the class can have access to the same.

Topics for Class Discussion

1. Some advantages of class organization.
2. Plans for class organization.
3. The need of a constitution.
4. The way to organization.
5. The class equipped.

Topics for Class Papers

1. How to organize an adult class.
2. How to build up an adult class.

LESSON VII

ORGANIZING TEACHER-TRAINING AND MISSION-STUDY CLASSES

Reference literature. Cope, "The Modern Sunday-school in Principle and in Practice"; McKinney, "The Pastor and Teacher-Training"; Musselman, "The Sunday-school Teacher's Pedagogy"; Hixson, "Missions in the Sunday-school"; Trull, "A Manual of Missionary Methods for Sunday-school Workers."

1. The Need of Classes for Special Training

As already stated, the Adult department of the school exists for the special training of our Sunday-school pupils. Here those who have come up from other departments should be fitted for the special lines of work which God has designed for them. To a large extent the regular organized adult classes described in the last lesson train their members for Christian service, but in every church and school there are needed special workers along certain lines, and the best way to provide for these workers is to train them in a definite and specific way, and the best way to train them is to organize them into classes for the special line of work to which they are to devote their energies. In a well-organized school, therefore, there will be several of these

specific training classes going on all the time, such as classes in personal evangelism, mission study, and teacher training.

2. The Organizing of Teacher-training Classes

In an up-to-date Sunday-school there will be two teacher-training classes. These classes will be enrolled as a part of the regular Adult department work. Some Sunday-schools have a teacher-training department, but since the Adult department is set for training the workers especially, these classes properly belong to that department. However, the work of these classes should be well planned, and the classes organized and directed in such a way as thoroughly to accomplish this work.

The first teacher-training class will be made up of *prospective* teachers. It is made up of the choicest young men and women of the school who feel that God has called them to the work of teaching. It meets at the same time as the regular school session. In this class the ideal in teacher training is reached, and no church should be satisfied until it has such a class at work at least ten months of the year. The time will come when the church will no more try to carry on its teaching work in the Sunday-school without this class than to try to preserve its devotional spirit without the prayer meeting. Doctor Hamill once said: "The only way to get teachers is to grow them." This regular teacher-training class in the school is the means by which

we can grow our teachers. It need not be a large class. As a rule, a class of eight or ten will do better work than one of twenty or thirty.

If it be asked now, "How shall we organize such a class?" the answer is as follows: First, let the pastor and superintendent, who are thoroughly alive to the need of trained teachers, pray over the matter, asking God to help them discover those young men and young women in the Sunday-school who would make the best teachers. Next, the pastor will preach on the need of trained teachers and the great Teacher's call for such teachers to-day, appealing to his people to enter upon a course of training with a view to their becoming teachers. As a result of this a few will respond, offering themselves for this service. Let the pastor and superintendent urge the matter upon the conscience of such others as they feel will make good teachers. Invite all of these now to a luncheon, and talk the matter over in a heart-to-heart way with them. Get as many as possible pledged to take up the work, and decide upon a time for the first meeting of the class and the organization of the same. In the meantime, decide upon a course of study. In doing this, remember that there are no short cuts to training for service. At this first meeting the class should be organized with a president, secretary, treasurer, and teacher. The president will call the class to order at each meeting, ask the secretary to read the minutes of the past meeting and call the roll. The

treasurer will receive all the moneys, and order the teacher-training text-books and such other books and supplies as the class may need. Every class, if possible, should have a teacher-training library. This library should be under the direction of the teacher of the class, who will distribute the books among the members of the class, assigning such readings as will bear upon the special work which each one is called upon to do. As already pointed out, the teacher of the class should be the director of religious instruction of the school. Where this is impossible, the class may, in co-operation with the general officers of the school, select some other teacher. In most cases, the pastor, as the director of religious instruction of the school, should be the teacher of the class. As President Mullins says: "The pastor is the chief trainer of his teachers." The pastor who takes up this work, busy man though he is, will soon find that his time is so precious that he cannot possibly leave this work undone—those trained workers soon becoming his best time-savers. The class thus organized will meet now, as already pointed out, from Sunday to Sunday, with the regular session of the Sunday-school. Wherever possible it must have a separate classroom, though much good work is done in classes which meet in one corner of the church. In Lesson IX of this book we shall outline a system of study which could be used in most classes with profit.

The second teacher-training class in the Sunday-

school will be made up of the *present* teachers and workers in the school, and be called the *teachers'* training class. In many schools the teachers' meeting may be used for teacher-training purposes, half of the period being devoted to model teaching of the lesson for the following Sunday, and half of it devoted to some specific teacher-training study. This is often the means of creating new interest in the weekly teachers' meeting. As a rule, this class should meet at some convenient time during the week. In some schools the class might meet one hour before the regular school session. If the school meets at two-thirty in the afternoon, the class might meet at one-thirty. This class will be organized with the superintendent of the school as its president, the general secretary of the school as its secretary, and the treasurer of the school as its treasurer. The teacher, as in the previous class, will be the director of religious instruction wherever this is possible. Thus the teacher-training work of the Sunday-school will be harmoniously conducted with a view to the best possible results. Sometimes other members are admitted to this class besides the regular teachers and workers of the school, and it is then a mixed teacher-training class. It goes without saying that every Sunday-school should have a training class of its present teachers. Certainly those who on Sunday are devoting themselves to the work of teaching the word of God, should feel under obligation to de-

vote at least one evening a week to a study of the best ways and means for carrying on their work. In order to organize such a class, however, in some schools, about the same steps will need to be taken as those mentioned above as required for organizing the class for prospective teachers. No school can possibly accomplish the best results without this class for the study of the Sunday-school methods and pedagogy.

3. Organizing Mission-study Training Classes

The study of missions, of course, forms a part of the regular work of each department of the Sunday-school. As will be pointed out in a later lesson, missionary lessons constitute an important part of a graded Sunday-school curriculum. As a rule, there will be no need for special mission-study classes in the lower departments of a Sunday-school. In the Adult department, however, there should be several special mission-study training classes. One of these classes should be organized with a view to training leaders in mission study. Of course, in a complete teacher-training course there will be a study devoted to the teaching of missions. No teacher is thoroughly equipped for her work who has not taken this course along with her other courses of study designed for the training of teachers. The teacher-training class may give itself to this mission study at some definite time in its course of training, or the members of the class may

pursue this study at some other hour than the teacher-training hour, credit being given for the work done in the mission-study training class.

Besides the training of the teachers to teach missions, there should be a mission-study class with a view to impressing the claims of missionary service upon certain members of the Adult department. As Mr. Trull says: "The time will come when an up-to-date Sunday-school will feel chagrined unless some of its members have been called into missionary service." This class should not only study mission claims, but methods of missionary service. Members of the class should be assigned certain phases of missionary work. If possible, they should be enlisted in the city missionary work. In most of our cities splendid opportunities for almost every phase of missionary work are offered. The various city mission societies will be glad to use competent workers from the mission-study classes in the various Sunday-schools. This regular mission-study class should be not only a place for study, but a laboratory for directing missionary service.

Besides the two classes mentioned above, the various organized adult classes should devote themselves at times to a study of some good missionary text-book. Their educational work will not be complete unless they bring into the study the subject of missions. In the lower departments of the Sunday-school, as already stated, mission study will be a regular part of the work done, though it is best not

to organize classes there for specific missionary study. It is better to weave in missionary study in a series of lessons now and then, or where this is impossible, to supply missionary instruction through supplemental teaching and missionary days. Of course, in the Sunday-school which uses graded Sunday-school lessons, there will be a series of lessons each year on missions for every department in the Sunday-school. In a later lesson in this book an outline will be given of the most complete system of missionary lessons offered to the public.

Topics for Class Discussion

1. The need of special training classes.
2. Describe the two kinds of teacher-training classes.
3. How to organize a teacher-training class.
4. Who should be members of the regular teacher-training class.
5. How to organize mission-study classes.

Topics for Class Papers

1. The place of teacher training in the work of the Sunday-school.
2. The place of mission-study training classes in the work of the Sunday-school.

LESSON VIII

THE ORGANIZATION OF THE HOME DEPARTMENT

Reference literature. Hazard, "Home Classes and the Home Department"; Stebbins, "The Home Department of To-day"; Mead, "Modern Methods in Sunday-school Work"; Meigs, "The Home Department Blue Book."

1. Definition of the Home Department

The Home department is the Sunday-school carrying on the work of religious education in the homes of the people. As said in a previous lesson, it is made up of those who for any reason cannot or will not attend the regular sessions of the school. The work of the Sunday-school begins in the home with the cradle roll and ends in the home with the Home department. The Home department thus completes the circle of Sunday-school influences. It is "the lengthening of the cords and the strengthening of the stakes of the Sunday-school, by taking it, with its twofold purpose to bring souls to Christ and of building up souls in Christ, into the home."

2. The Mission of the Home Department

We have seen that the Sunday-school is set for the religious education of the people. It thus supplements the work of the everyday school and

college. Since the majority of the people are not in the regular session of the Sunday-school, and since religious education is neglected by the majority of homes, God has led the Sunday-school to enter upon this home work. The failure of the modern home in matters of moral and religious education is a matter of supreme regret. It has thus fallen to the church not only to assist the home in these matters, but practically to carry on the work through the agency of the Home department of the Sunday-school.

In its work of religious education in the home, the first mission of the Home department is to secure a general and systematic study of the Bible. This is a great aim and worthy of the aid which can be given to it by any one. It is inspiring to think of the end to be accomplished. A general and systematic study of the Bible will lift the moral and spiritual life of our homes one hundred per cent. in quality. The Home department will also seek to promote the study of the doctrines of the church and work of the church, and other matters relating to the building up of an intelligent Christian personality. Mrs. Stebbins says: "The purpose of the Home department is first, to make membership and fellowship in the Sunday-school possible to every one; secondly, to secure systematic Bible study on the part of every one; thirdly, to secure recognition and due appreciation of the family and home in our church work; fourthly, to bring into the home a

truer ideal of family life and privilege; and fifthly, to secure the deepest possible interest in the church and all its work." The mission of the Home department is, therefore, the missionary work of religious education. It is the church going out into the highways and hedges with the words of eternal life.

3. The Organization of the Home Department

The Home department is a regular department of the Sunday-school and should have equal standing and consideration with the other departments. Its membership is made up of those who cannot or will not attend the regular sessions of the school. These include the aged, invalids, the isolated, mothers whose home duties prevent their attendance, and fathers whose work on Sunday shuts them out from the privileges of the Sunday-school. The first step in organizing the Home department is to secure as many of these persons as possible as members.

The average Sunday-school will need to be instructed and inspired with the importance of this Home department work before it will be led to make a regular canvass for Home department members. When once you have enrolled a number of members, the next step in organization will be the selection of the officers of the Home department. These officers will be a superintendent, who shall be responsible for the work in this department. The superintendent may be either a man or a woman, though in most cases a woman is selected. There

should also be a secretary and treasurer of this department (usually one person can fill both offices). Then there will be one or more visitors, according to the size of the department. The visitors will cooperate with the superintendent in carrying out the plans of the Home department. On them depends largely the success of the Home department. They should take the lesson supplies to the members of the Home department in person, and should help them in every way in their study of these lessons.

The next step in the organization of the Home department will be the grouping of the Home department into classes. On the matter of Home department classes, Mrs. Stebbins writes as follows: "Just as the departments in the main school are subdivided into classes, so the Home department is subdivided into groups which correspond with the classes in the main school. The word 'class' implies a teacher; the word 'group' implies a leader; and as the latter is true to the nature of the Home department work, the terminology, though new, might well be used. But inasmuch as the word 'class' is used by all the publishers of our supplies, the word 'class' will be adhered to. There are five kinds of classes in the Home department. First, The Individual Class, where the class is composed of one in a family who belongs to the Home department. The average visitor can care for seven such in her class. Secondly, the Family Class, where two or more members of the family belong

to the department and study the lesson together. Thirdly, the Neighborhood Class, where several families in the neighborhood belong to the department and come together for their lesson study. Neighborhood classes are greatly liked in the country districts. Fourthly, the Correspondence Class, which is composed of those who are non-resident and absent members; letters take the place of calls and reports, and supplies are sent by mail. Fifthly, the School Class. There are many members of the Home department who can occasionally attend the sessions of the school. For such it is fitting that some special place be reserved and a regular teacher provided."

Over these classes the visitors will preside; membership of the department being divided among the visitors according to the time which each one can give to the work. One visitor can look after more pupils than another because she may have more time. The main thing is to see that the members of these classes are well looked after, each visitor being responsible for a certain number. The visitors should hold meetings from time to time, with the superintendent of the department presiding, for the discussion of their work. The visitors and other workers in the Home department should have the aid of the messenger cadets of the Sunday-school. They can be used to carry the church calendar, the Sunday-school paper, and the library book to the members of the Home department each Sunday

afternoon. This will keep the Home department members in close touch with the regular work of the Sunday-school.

4. Equipping the Home Department

All the leading denominational publishing houses have complete supplies for the Home department. These supplies, or requisites, are superintendent's or secretary's record book, visitor's canvass blanks, application cards, descriptive leaflets, visitor's class reports, collection envelopes, and lesson quarterlies, or helps. It is absolutely necessary to have the supplies mentioned in starting a Home department. "The lesson helps used in the school should be furnished to the members of the Home classes, generally upon the same terms as to the other scholars. Many will prefer to pay for them. Whether they should be given or not should be left to the decision of the visitor. Of course, the visitor should be careful to give to each Home class student the grade of lesson help most suited to him. Some will be enrolled who are far enough advanced to demand the helps usually placed in the hands of teachers. A lawyer, or any professional man would not feel complimented by having a juvenile help offered him." There is need for the creation and publishing of a new lesson literature for the Home department. These lessons should be in book form, and deal with many aspects of religious education. Already some attention is being given to this matter.

On the distribution and use of the supplies, Mrs. Stebbins writes: "It will greatly expedite the quarterly work of distributing the lesson helps, if they are ordered sent direct to the Home department superintendent. The superintendent writes the name and address of each member on the quarterly and envelope, and by using a tiny sticker makes it impossible for the envelope to be lost. Separate the quarterlies thus prepared and send to each visitor, and with each the visitor's report record. The visitor receives (from the member) the last quarter's envelope when she gives the new quarterly. When all have been received she transfers the record of study and offering from the envelopes to her report record, and sends the record and money directly to the superintendent. The superintendent transfers the visitor's report to her own book, and when all are in, writes her quarterly report. The superintendent keeps the visitors' class records until time to send out the next quarter's lesson helps. Some visitors prefer to keep a book of their own, and visitors' class books, as well as class records, are obtainable."

5. Home Classes and the Sunday-school Itself in the Home

Before the coming of the Home department, with its wide range of work, there were in existence what are known as "home classes," made up of a number of children gathered in a certain home with a view to religious instruction. Doctor Hazard, in

his "Home Classes and the Home Department," tells the story of this movement in an interesting way: "With a Sunday-school wherever one could be planted, there would remain some families so far distant that it would be impracticable for them and their children to attend. How to reach them was the great problem. The Sunday-school was like a net which caught the large fishes, but whose meshes were so coarse that the smaller ones slipped through them. The Home class was the first organized, systematic attempt to make the Sunday-school extend over the outlying districts. Instead of requiring that persons should come to the Sunday-school, it carried the Sunday-school into their very homes, starting a little class among the children of the most distant neighborhood, which was regarded as much a part of the school as any other class in it. With such a workable plan to aid them, its originator and his coworkers determined to canvass the whole State of New York, for the purpose of bringing its eight hundred thousand neglected children under religious influences. Their slogan was, 'Every child, if possible, under Sunday-school instruction, either in a church or mission school, or in a Home Sunday-school class.'" This work was especially pressed in New York under the direction of what was called, "The Women's Sunday-school Mission Aid Association." Out of this Home class movement developed the Home department as we know it to-day.

In the early days, much of the Sunday-school work itself was carried on in the home. A little Sunday-school was organized in some family which would draw in the neighboring children. These were the first mission Sunday-schools. Many of these grew into churches. It is a good movement, and even now could be revived with great help to our Sunday-school success. With all of our machinery, methods, and equipment, we are not reaching many of the children. In certain sections of cities and destitute parts of the country these Sunday-schools in the home could be organized and conducted under the Home department of the city or county; or better, under the direction of the nearest church. The linking of the school to some particular church would better insure its success. This work would enable our Home departments to increase their service in a marvelous way. One thing is sure, no school to-day can afford to be without a well-organized Home department.

Topics for Class Discussion

1. What is a Home department?
2. The mission of the Home department.
3. How to organize a Home department.
4. Equipping the Home department.
5. The Sunday-school in the home.

Topics for Class Papers

1. The work of the Home department.
2. How to organize and equip a Home department.

LESSON IX

THE SELECTION OF A GRADED SUNDAY-SCHOOL CURRICULUM

Reference literature. Pease, "An Outline of a Bible-school Curriculum"; Burton and Mathews, "Principles and Ideals for the Sunday-school"; Hodge, "Syllabus on Religious Education"; Musselman, "The Sunday-school Teacher's Pupils"; Hazlett, "The Pedagogical Bible-school."

1. Graded Lessons Necessary in a Well-organized Sunday-school

No Sunday-school is completely organized after the educational method which does not install graded lessons. For years many of our best schools have been hungering for such a series of lessons. The so-called grading of the uniform lessons into quarterlies adapted for the different departments has not met the needs of the situation. By graded lessons we mean the selection and construction of lessons according to the nature and needs of the pupils in the various departments of the school, and the proper relation of these lessons to one another in the educational work of the school. If the school is to furnish an adequate and well-rounded religious education for its pupils, then it must have carefully constructed courses of study adapted to the unfold-

ing life of these pupils. The director of religious instruction, together with other officers of the school, should work for the introduction of such lessons. Fortunately, there is now being launched a series of graded lessons, which will meet in a large way this demand for religious education. It is hoped that gradually our schools will enter upon the use of such studies. Your own denominational publishing houses will be able, not only to furnish these studies, but to give valuable suggestions in the introduction of the same. As a rule, it is not best for schools to undertake to construct a graded curriculum for themselves.

2. Principles on Which Graded Sunday-school Lessons Should be Constructed

Since many schools are entering upon the selection of graded lessons, it may be well to note here the principles on which a graded Sunday-school curriculum should be constructed. Let it be said at once that the principle of uniformity is ruled out. The death-knell of that principle has been struck to the glory of God and the good of our Sunday-school pupils. The construction of graded lessons is an educational problem, and must conform to the laws of life. The first principle on which graded lessons are to be constructed is the needs of the moral and religious nature of the pupils. This means that we must study the religious impulses, nature, aspirations, and ideas of the pupils in the

different ages and stages of their growth, in order to know what to teach them at a given time. Since the Sunday-school is set for the moral and religious education of the pupil, only such subjects as deal with the moral and religious aspects of life should find a place in its curriculum—this is the second principle. It follows that the Bible is the chief source for materials in the formation of Sunday-school lessons. "The tradition that has made the Sunday-school in a large part the Bible-school, rests upon a sound basis. Christianity has its roots, historically, in the Bible, and in no small measure experientially also. The instinct of the church has been wholly right in giving the Bible a central place in its school." But there are other subjects which deal with the moral and religious aspect of life, such as church history, Christian evidences, ethics, and methods of religious work, which should have a place in a well-constructed graded curriculum.

The third principle is that the graded lessons should be based on a true view of the Bible. In the words of a distinguished educator and Bible scholar, "The construction of a curriculum does not presuppose the knowledge of all the teachings of the Bible, but it is demanded that those who are to arrange the curriculum shall have as a prerequisite to the performance of their work a knowledge of the several contents of the Bible, and a sound view of what the Bible is. Indeed, it is only upon the basis of some view of the Bible as a whole that

one can make intelligent choice between the graded and the ungraded curricula."

The fourth principle is that the graded lessons should be positive and constructive in their make-up, especially for the younger departments. The life of the pupil is a growing life. Our aim is to help on these processes with a view to leading the pupil to conversion, Christian character, and brotherly service. Nothing should enter into the studies that does not make ultimately for these ends.

The last principle which should be considered in the construction of graded lessons is the comprehensiveness. It must include all the essentials of religious knowledge and religious training. The whole period of divine revelation to man in its varied interests and activities and operations should be covered. In other words, the system of graded lessons should provide a complete religious training for the pupils in our Sunday-schools. It follows from what is said here, that the construction of a graded Sunday-school curriculum is a very important matter, and our Sunday-schools will do well to look to their denominational and other Sunday-school leaders to guide them and guard them in the introduction and use of graded lessons.

3. Materials for Graded Sunday-school Lessons

Next in importance to the discovery of the principles on which a graded curriculum should be constructed is the choice of the materials for the

lessons. As already stated, the Bible is our chief source. It is the most pedagogically arranged book in the world. The Bible contains stories, biography, historical incidents, songs and poems, laws and precepts. Here are the materials for the lessons of early childhood. It contains teachings about righteousness and sin, moral responsibility, salvation and character. Out of these come the lessons for later childhood and early adolescence—lessons designed to lead the person to the life more abundant as it is in Jesus Christ. There is also an abundance of material bearing upon the social and ethical aspects of the Christian life, also doctrinal materials aiming to give us the truth about our Christian experiences and hopes. Here we can find abundance of lesson materials for later adolescence and adult life, even down to old age. Being the revelation of God and true religion it contains truth adapted to every stage of developing life. Above all, it contains the story and the teaching of Jesus Christ as the one through whom God saves us from sin and selfishness. In using this biblical material to construct a graded Sunday-school curriculum, our aim should be to present these great vital truths of the Bible, whether they be set in the form of story, biographical narratives, historical incidents, laws and precepts, psalms and proverbs, sermons and songs, or epistle and apocalypse. Whatever of Bible history, geography, manners and customs, institutions and ordinances we may teach as a part of our cur-

riculum, we should so construct the lessons, not only to point out the significance of the thing studied to the people themselves, but also whatever of abiding religious truth may be found in it. It is needless to say that the historical method of Bible study is necessary to the selection and construction of the Sunday-school lessons in order to discover and present these truths in their right relation.

Besides the biblical materials, we have church history, Christian evidences, denominational doctrine and history, Christian aspects of sociology and ethics, missions, comparative religion, and even theology. These are designed for lessons to be used only in the Intermediate and Adult departments of the school, especially in the Adult department. Mission studies, however, should be taught in the elementary departments of the school, it is now rightly claimed. A wise use can also be made of nature studies and stories in the Kindergarten department. There may be a limited use of these also in the primary division of the elementary department.

4. A General Outline for Graded Sunday-school Lessons

As already said, the graded Sunday-school curriculum must be adapted to the stages of development in our pupils. The lessons must be so outlined and constructed that the instruction given to the pupils in a given department, or grade, will be adapted to both the intellectual advancement and the

religious needs of the pupils. The lessons must be selected from the materials from the learner's point of view. Not what we want the child to know, but what his mind is capable of knowing—this must determine the lesson selection. Furthermore, care must be taken to provide suitable lessons for the epochal periods of life. Perhaps the most important periods of life with which we have to deal in the Sunday-school are the kindergarten and the early adolescent stages—in other words, the pupils in the Beginners' department and in the Intermediate department. The Junior department, especially in the upper years, is also of great significance.

Many Sunday-school workers and students of religious education have suggested outlines for graded lessons. Indeed, the last decade of the Sunday-school world has been full of discussions on this matter. Much has been written also upon the subject. The Lesson Committee of the International Sunday-school Association has been considering the matter for some time, and during the present year has put forth an outline of graded lessons for the elementary departments of the school. These lessons provide for two years in the Beginners' department, three years in the Primary department, and four years in the Junior department. This outline, while far from being in keeping with the best results of modern psychology, is the one which will doubtless find the largest use in the Sunday-school world. These lessons are now being written, and will soon

be from the press of all the leading denominational publishing houses. There is no space here to give this outline of studies, but it may be said that in a general way the lessons are adapted to the growing life of the pupils. At the present day, nothing has been put forth from this source on that most important period of life which is covered by the Intermediate department. When it comes to the Adult department, many of the denominations have already put forth extra studies for this department.

Besides these graded studies, there have been several systems of graded studies on the Sunday-school market for some time, published by independent concerns. The best known of these are the Blakeslee system and the Constructive Studies of the University of Chicago Press. Both of these are excellent in many ways, and have met with a cordial reception.

Bearing in mind all that has been said about graded Sunday-school lessons and all that has been published in the way of graded Sunday-school lessons, it must be confessed that nothing has been presented yet which meets the complete needs of the unfolding life. In a general way the outline of a graded Sunday-school curriculum should contain studies somewhat as follows: In the Beginners' or Kindergarten department, there should be nature stories and songs, picture stories from the Bible, used with illustrative pictures and objects. There should also be religious games and play lessons, thus making use of the kindergarten principles of

education. The aim is to stimulate the religious impulses and feelings of the child. In the Primary department the lessons should consist chiefly of Bible stories and of Christian heroes, introducing some of the great heroes of missions as the friends of mission children. There should also be presented some of the simpler precepts as found in the Bible. The Old Testament stories should be presented first, then the story about Jesus, and then the story of the apostles. Hand work and play should be made much of in the teaching. The Junior department is the age of hero worship. The biographical studies, saturated with the heroic, should constitute a large part of the lessons now. This is the age also to teach the precepts and commandments of the Bible, for the junior age is the age in which the child must be taught obedience and conformity. Jesus as the mighty worker should be presented in a series of lessons. The Gospel of Mark is admirably adapted to furnish these lessons. In last part of the junior age, lessons should be devoted to presenting in a special way Jesus as the one whom God sent into the world to save us from sin and to help us in the moral struggles of life.

The eve of adolescence is significant for conversion, and special effort should be put forth at this time to win the pupils to Christ. In the Junior department much use should be made of manual work and memory work.

In the Intermediate department, which deals with

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the early adolescent pupils, and which is so significant for religion, the lessons should deal first with Jesus as the Saviour, following the work done in the last year of the Junior department, the great aim being to win the pupils to an acceptance of Jesus as their Saviour. This should be followed by teachings with reference to the glory of the Christian way of living, and the mission of the Christian life as expressed in brotherly service. They should now be taught that the church is the working institution of the kingdom of God, and that they are to be members of the church for the purpose of rendering brotherly service. Thus the altruistic impulse is used and habits of Christian living and service are established. In this period there should also be a survey of Bible history and of early church history. In the teaching work of this department the lessons must provide for making the Sunday-school a sort of laboratory for genuine Christian service. Only thus will the lessons, however well they are graded, be incorporated into the lives of the pupils.

When we come to the Adult department, the studies should be largely elective. However, since the entrance to the Adult department in a great number of schools is put at sixteen or seventeen, and thus the Senior department is displaced, there should be a number of studies for these younger pupils in the Adult department in which their intellectual doubts and difficulties are met. The stage of

life has come when we must teach them the great doctrines of the church in such a way that they may see their meaning for life. It is time also to teach the social aspects of Christianity. Much should be made of the missionary work of the church in the studies here. Of course, it goes without saying that in all the departments thus mentioned mission study will be brought in. The scope of the studies in the Adult department should be broad. Early in its work there should be a painstaking study of the Bible as a book, seeking to give a clear conception of the same and to enable the pupils to adopt a proper method of approach to it.

In some such general way the studies of a graded curriculum should be arranged, the idea being to present the truths of the Scriptures with a view to leading the pupils first to conversion and then to Christian character and brotherly service, thus furnishing them with a well-rounded Christian education.

5. A Teacher-training Course of Study

No Sunday-school curriculum is complete that does not provide courses for the training of its workers on specific phases of Christian service. There should be a well-wrought-out scheme of study for the teachers. It should be thoroughly made known that there are no short cuts to teacher training. If an introductory course covering some little book is pursued, it should be thoroughly

understood that this course is introductory. Perhaps the most complete system of teacher training presented to the Christian world is that of the National Teacher-Training Institute, which offers, besides introductory and special courses, a regular teacher-training course, made up of six studies, as follows:

1. *The Sunday-school Teacher's Bible,* containing twenty lessons, ten on a general introduction to the Bible, and ten on the great vital messages of the Bible, the aim being to give the teacher a clear conception of the origin and construction of the Bible and its books, and also of the great message which the teacher must seek to find in order to minister to the moral and spiritual life of her pupils.

2. *The Sunday-school Teacher's Pupils,* which is a course of twenty lessons dealing with the pupils in the different departments of their needs, and also with the minds of the pupils, and the use we should make of the laws implanted by the divine Creator in the mind.

3. *The Sunday-school Teacher's Pedagogy.* A course on the teacher's person and preparation, and on principles and methods of teaching.

4. *The Sunday-school Teacher's School,* which is designed to present the teachers with a complete knowledge of the organization, purpose, conduct, and equipment of the modern Sunday-school as an educational institution.

5. *The Early Church.* A study of the history and doctrine of the apostolic church.

6. *Missions and Missionary Teaching in the Sunday-school,* presenting the Sunday-school as a missionary agency, and the most approved methods of teaching missions and giving to missions in the Sunday-school.

Each of these studies is a unit in itself, leading to a certificate of credit, and the six studies lead to a teacher-training diploma.

6. Graded Missionary Lessons for the Sunday-school

The following system of graded missionary lessons is that which has been adopted by a large part of the Baptist denomination for missionary instruction in the Sunday-school:

For the Kindergarten or Beginners' Department

(1) "Missionary Pictures with Story Accompaniment." Foreign series; six sets. Leaflet guide for teachers.

(2) "Beginners' Missionary Pictures with Story Accompaniment." Home series; four sets. Leaflet guide for teachers.

For the Primary Department

(1) "The Children of Mission Fields." Book I. This aims to interest the children in children of mission lands, which doubtless is the first point of contact for missions with the child mind.

(2) "Mission Children and Their Teachers and Friends." Book II. This is made up of stories of missionaries in their work for children. With this helpful book, there is a "Child's Manual Missionary Book," to be made up under the direction of the teacher.

For the Junior Department

(1) "Missionary Heroes of the Bible." Book III.

(2) "Heroes of Modern Missions." Book IV.

(3) "Heroes of Modern Missions." Book V.

For the Intermediate Department

(1) "The Nations and Their Needs." Book VI. This aims to answer and stimulate the awakening altruism of youth.

(2) "The Story of Our Baptist Missionary Work." Book VII. This is written in story form, and designed not only to acquaint the pupils with the facts of Baptist missionary work, but to suggest ways in which the pupils can take part in the work.

For the Senior and Adult Departments

(1) "The Bible as a Missionary Book." Book VIII.

(2) "The Baptists in Missions and Their Missionary Work." Book IX. The aim is to furnish our Baptist young men and women with a correct knowledge of missionary work and needs.

(3) "Missions and Missionary Teaching in the Sunday-school." Book X. A manual for Sunday-school teachers and for leaders of mission study classes.

These studies are designed especially for work among the Baptists, but they illustrate the principle on which graded missionary instruction should be constructed. Some of the books are equally adapted to all denominations. The construction of graded missionary lessons is the climax in the formation of a graded Sunday-school curriculum.

Topics for Class Discussion

1. Principles on which graded lessons should be constructed.
2. Materials for graded Sunday-school lessons.
3. Why have graded lessons?
4. A general outline of graded lessons.
5. A system of teacher-training studies.

Topics for Class Papers

1. The materials for a graded Sunday-school curriculum.
2. How to introduce graded studies in the Sunday-school.

LESSON X

THE SUNDAY-SCHOOL AND THE CHURCH

Reference literature. Mead, "Modern Methods in Sunday-school Work"; Cope, "The Modern Sunday-school in Principle and Practice"; Lawrance, "How to Conduct the Sunday-school."

1. The Sunday-school is the Educational Department of the Church

The Sunday-school is not the church, but is of the church, and belongs to the church. It is the church at work teaching the truth of God to men, women, and children, with a view to their complete religious education. The beginning of religious education should be in the home, but its completion will be accomplished through the work of the church. The Sunday-school is the educational department of the church, or the church organized for its teaching ministry. Since there is a new and imperative call for the enlargement of the teaching ministry of the church to-day, every member of the church should be eager to give his sympathy and support to the work of the Sunday-school. Only thus will it be possible for our children and youth to come into the possession of a complete religious education.

2. The Sunday-school Should Direct the Educational Work of the Church

In a well-organized church the educational work should be so arranged as to meet the complete religious educational needs of the community in which it is located. There should be no overlapping in the courses of study. In order for this to be realized, all the educational work should be under one direction. It is coming to be seen that the Sunday-school is the place where this direction should be. If courses of study are provided for brotherhoods and young people's societies, they should be provided from the viewpoint of the Sunday-school. In fact, all Bible classes and study classes, whatever be their name or time of meeting, should be enrolled as classes in the Bible-school of the church. The ideal toward which the church is moving to-day is that the Sunday-school shall direct the educational work of the church. The pastor and director of religious instruction, in co-operation with the other officers of the Sunday-school, should determine what should be pursued as a study in the work of the church. In time it will be seen that we can accomplish better results by unifying the direction of all study and teaching work under this most important department of the church. Time was when a distinction was made between the Sunday-school as the teaching department of the church and the young people's society as the training department. This distinction no longer holds, since all education

includes both teaching and training. The Sunday-school, as already pointed out in this book, must provide specific training in its adult classes, as well as general religious training in all other phases of its work. When graded lessons are introduced into our Sunday-school, it will be seen that they can easily provide for every aspect of study needed for the complete religious education of those to whom the church should minister.

3. The Sunday-school and the Other Organizations of the Church

The widening of the scope of the Sunday-school, which is rapidly going on to-day, does not mean that there shall not be needed other organizations within the church. It does not mean that young people's societies shall be no longer needed. What it does mean is that young people's societies shall be organized, not so much for study as for definite Christian service. Most of the members of the young people's societies are in the Sunday-school, and the Sunday-school, as already pointed out, should provide for all studies needed in their religious training. The young people's societies should be the laboratories of Christian work. They should lend themselves unreservedly toward the carrying out of the missionary and other work in which the church is engaged. Now and then they might pursue some practical study with reference to some specific service upon which they should enter. This study should be pro-

vided in full light of what the Sunday-school is doing. In most cases, however, where the Adult department of the Sunday-school is well organized and conducted, they will be able to get in the different adult classes the specific training needed for the particular service. More and more it should be that the young people should "learn by doing." If we can provide definite lines of service which shall stir the blood and call forth the energies of young people, we shall be able to bring them not only into harmony with the purpose of the church, but into efficient and effective support of its work. Many of our young people's societies have realized this practical mission, and have been mighty forces in the upbuilding of the church. Some churches are coming to organize their young people wholly in the adult classes of the Sunday-school, providing all aspects of training and work through these classes. But, as said above, the widening of the Sunday-school to include the study and teaching work of the church, does not mean the displacement of the young people's societies in the church. The Sunday-school and the young people's society should work hand in hand in loving fellowship for the extension of the kingdom.

What is said here with reference to the relation of the Sunday-school to the young people's societies applies with practically the same effect as to brotherhood organizations in the church. These brotherhoods can provide their special studies, but it will

be found most effective if these studies are pursued in the various adult classes. Indeed, the brotherhoods in the church should include all the male adult classes in their membership, the brotherhood being the coming together of the men of the church for definite Christian service.

4. The Sunday-school Should be Under the Control of the Church

If the Sunday-school is not the church, but an organized activity of the church, it follows that the Sunday-school should be under the control of the church. Many of our Sunday-schools are to all intents and purposes run independently of the church. As pointed out in previous lessons, we have suggested that the church should support the Sunday-school, the treasurer of the Sunday-school turning over all moneys to the treasurer of the church, who pays all the bills for the same and distributes the missionary and benevolent funds according to the plan of the church. There should not be one plan of finances and benevolences in the Sunday-school and another in the church. There may be some exceptions where the Sunday-school will need to have its own treasurer and direct its own funds, but this should be done in thorough harmony with the purposes and plans of the church. Moreover, all the officers of the Sunday-school should be elected by the church, or if elected by the executive cabinet of the Sunday-school, the teachers' as-

sociation, or by the Sunday-school itself, they should be elected subject to the approval of the church. Further, the Sunday-school should be held responsible to the church, reporting its work at least once every three months to the church as a whole. At the annual meeting of the church complete written reports of the Sunday-school should be made. Indeed, it would be a good thing for the whole church to get together at least twice a year and devote an evening to the consideration and discussion of the great work of the Sunday-school. One reason why the whole church is not in the Sunday-school is because the whole church has not had the Sunday-school work presented to it. Nor has it been made to feel that the church is responsible for the success of the work. If we would interest all the church-members in the work of the Sunday-school, we must inform them, for interest, as a rule, is parallel with amount of information. To inspire we must first inform.

The church should see that the Sunday-school is kept to the main line of its work, and that there is a proper correlation of all the organizations of the church. Thus there will be harmony in the different departments of the church and the saving of a duplication of energy. Only as the Sunday-school, and all the other organized activities of the church report to the church, and are subject to the direction of the church, will we be able to conduct the work of the church in the most economical way.

5. The Relation of the Adult Class in the Sunday-school to the Church

As already pointed out, the adult class should be a regular part of the Sunday-school, and not an independent organization. Now and then the adult class feels that it is independent of both Sunday-school and church, and wants to direct its whole work and be subject to nobody. This is all wrong. The adult class should realize that it is a part of the church work. As such it is responsible to the church and, through the Sunday-school, should report its work to the church. It should glory in this relationship. It should respond to every call made upon the church. There is a call for specific religious education which, as already pointed out, the adult class should meet for the church. There is also the evangelistic call. It is coming to be seen that the work which is going to take the world for the church is preeminently Sunday-school evangelism. Our great evangelistic movements, when they have done the best that they can, simply touch the fringe of the people, while the great masses of our cities move on to destruction and death. Now the adult class must prepare its members to respond to this great evangelistic work of the church. Personal soul-winning is the best method of winning men to Jesus Christ. All our Bible study should have as one of its outcomes the furnishing of every one for this good work.

Further, the adult class should respond to the

social call of the church. Whether we will or not, the church is becoming a social institution. It cannot leave to the sociological and settlement societies the solution of the social problems. Under this head should be classed the benevolent and reformatory work of the church. The adult class must come to the help of the church in carrying on these great activities. Some of these classes are meeting the call in a wonderful way. They delight in bringing all their results and the glory of it to the credit of the church. Being a part of the church, they nowhere glory in themselves, but in this institution of God, to which they belong. There is much criticism of our churches to-day. Other organizations are doing greater things, they say. The true adult class has a great opportunity to rise, when these criticisms are made, and point to the work it is doing as a part of the church, thus making the conditions such that these criticisms must cease. It is to be hoped that organized adult classes everywhere will bring all the glory of their excellent service to the feet of the mother who gave them birth, and thus help turn the tide of criticism against the church back into the sea of hostile unbelief from which it usually comes.

Topics for Class Discussion

1. The relation of the Sunday-school to the church.
2. Should the Sunday-school direct all the educational work of the church?

3. The relation of the Sunday-school to the young people's societies.
4. The relation of the Sunday-school to the brotherhood.
5. The relation of the adult class to the church.

Topics for Class Papers

1. The relation of the Sunday-school to the church.
2. How the Sunday-school should direct the educational work of the church.

PART II

THE SUNDAY-SCHOOL: ITS CONDUCT AND EQUIPMENT

LESSON I

THE PASTOR'S WORK IN THE SCHOOL

Reference literature. Trumbull, "Yale Lectures on the Sunday-school"; Pattison, "The Ministry of the Sunday-school"; Hatcher, "The Pastor and the Sunday-school"; Schauffler, "Pastoral Leadership of Sunday-school Forces"; Greene, "The Twentieth Century Sunday-school"; McKinney, "The Pastor and Teacher Training"; Cope, "The Modern Sunday-school in Principle and in Practice"; Lawrance, "How to Conduct a Sunday-school"; Burton and Mathews, "Principles and Ideals for the Sunday-school"; Mead "Modern Methods in Sunday-school Work."

1. Pastor Should be in the School

The pastor of the church is the pastor of the Sunday-school. If the church needs a pastor at all, it certainly needs him here. If the church cannot have a second pastor for the Sunday-school, then the one pastor must be the pastor of the school. "Until the Sunday-school is all that it ought to be, a pastor ought to deem himself on trial as its pastor." The pastor must find a way, his own way, to put himself into the Sunday-school if it is to be what it ought to be. He will seek to be present at the sessions of the school on Sunday. If he finds it impracticable to remain during the entire session,

he may be present either at the opening or the closing, retiring during the teaching of the lesson if he deems it advisable. However, it is better, usually, for him to be present during the whole time. He may teach a class or not, as he deems best. Most often, as director of religious instruction, he will have charge of the teacher-training class. If this class is provided with a good teacher, he may teach first one and then another, in order to come into touch with all the classes during the year, doing this always by previous arrangement with the teacher, or he may teach regularly an organized class of young men. Occasionally, the pastor may conduct the school himself, by arrangement with the superintendent. In all his being in the school, the pastor should never get in the way of superintendent or teacher. He should seldom visit a class during the teaching period, and then always by previous agreement with the teacher.

2. The Pastor Must Believe in the School

It is not enough that the pastor refrain from opposing the Sunday-school, and it is not enough that he simply tolerate it. He ought actually to believe in it—fully, heartily, and enthusiastically. He cannot be worth much in the school until he does thus believe in it. He must be able to see teaching as well as preaching in the Old Testament, and he must be able to see teaching as well as preaching in the New Testament. He must see that the Old Testament

prophets were teachers as well as preachers, and so with the New Testament apostles. He must realize that God has called *him* to be a teacher as well as a preacher. If he has not yet received the call to teach, then he may well doubt his call to preach. The preacher who does not see that the church needs something in addition to big sermons, may find later that his sermons were not so big as he thought. No pastor can be a real pastor of a real church unless he is a teacher as well as a preacher. He must have conviction on the subject. He must see that the Sunday-school has a right place in the thinking of the membership of the church, that the school is not a thing outside of the church nor a thing in the corner of the church, but that it is really the church itself in its teaching and training service, and that he is the pastor of the whole church, including the Sunday-school.

3. The Pastor Should Talk for the School More Than He Talks in It

The pastor ought to make a talk in the Sunday-school once a year, or possibly oftener, if it is clearly necessary and he really has something to say—something that he may say briefly and interestingly. The wise, tactful pastor will know how and when to talk in his school. As a rule, he should address the pupils on the various Decision Day services. Now and then he may address the whole school, seeking to arouse their enthusiasm in

behalf of some movement within the school, or some cause outside of the school. As the director of religious instruction, he may appeal to the Adult department of the school for teachers, pointing out the call of the great Teacher for teachers. Sometimes he may speak in one of the departments of the school, or to one of the organized adult classes. Again, he may present the cause of missions to the Sunday-school, being asked to do so by the director of missions. Most of the pastor's talking in behalf of the school will not be done during the Sunday-school session at all. He may utilize the prayer-meeting service, or even the preaching service to explain the place and the work of the Sunday-school in the church, or even to speak words of praise for the school on the progress which is being made. Of course, he will be on the alert to express his hearty appreciation of the work done by the superintendent and the other officers of the school. As director of religious instruction, he should be an inspiration to the teachers in the school, always having a word of praise wherever good work is done, and words of cheer when teachers come with their difficulties. In his pastoral visiting, the pastor will have a fine opportunity to magnify the work of the Sunday-school, and arouse interest on the part of the members of the church and others. Thus he can gradually help the work of the Home department and increase the membership of the school. The right word in the right place by the pastor is one of

the greatest forces in conducting Sunday-school work.

4. The Pastor Should Pray for the School

The pastor should pray for the Sunday-school, both publicly and privately. He may pray for the school in connection with the preaching service, praying for the school as a whole or praying particularly for the superintendent, the teachers, or the pupils. In the case of illness on the part of a worker in the school, special mention should be made in the pastor's Sunday morning prayer. The pastor may appropriately pray that the members of the church outside the school may become enlisted in its great teaching work and inspired with a vision of its mighty possibilities for good. Occasionally, it will be well to devote a regular midweek prayer service to the Sunday-school, taking up its work in order, having some word spoken as to a department, and then have several prayers offered with the one department in view. Then another department may be considered in a similar manner. Five or ten minutes might be devoted to the Primary department, the same length of time to the Home department, and the remainder of the hour to some other department or departments. If, on occasion, the superintendent were made a special object of prayer at this midweek service, he would be greatly cheered and comforted, and strengthened. It would be the beginning of better things in his work.

Again, the pastor could not do a better thing sometimes than to get all the Sunday-school workers together and pray with them and for them. Oftentimes the pastor will need to pray with an individual worker or pupil. He and the superintendent should frequently have their times of prayer together. The pastor ought always to be on the alert for pupils who have manifested spiritual interest, seeking a private interview and praying with the individual where wisdom dictates. Definite prayer on the part of the pastor will count tremendously in any school.

5. The Pastor Should Provide for the Work of the School

There are always ways in which the interested pastor may make provision for the school. He may get the church to support an assistant pastor, who shall be the general superintendent of the school. This, of course, would not be practicable as a rule in a small church, but the large church can usually be brought to see the necessity for the paid superintendent. The day of the paid superintendent in the larger Sunday-school is at hand. The average unpaid superintendent cannot, in the very nature of things, devote sufficient time to a large Sunday-school to make a distinct success of the work. Another thing the pastor can do, is to get the church, whether large or small, to provide a suitable building with proper appliances for the work of the school. The average church-building is

wholly unsuited to the real needs of a school. There were built in a certain city within a mile of each other, in the same year, two church-houses. One of these cost one hundred and fifty thousand dollars, the other cost only twenty-five thousand dollars. The more expensive house is not at all adapted to Sunday-school work, while the other is one of the best Sunday-school houses in the country, with more than twenty separate classrooms, and it is at the same time, fully as well suited to the preaching service. The pastor of the larger house had no conception of the needs of the Sunday-school, while the pastor of the other saw these needs and got his church to meet them.

A third way in which the pastor may make suitable provision for the school, is to get the church to pay the running expenses of the school, the offerings in the school going into the church treasury to be distributed as the church may direct. Many of our best churches, both large and small, have adopted this plan with entire satisfaction. In any event, the pastor should see that ample provision in money is made for the work of the school. The lack of proper provision for real Sunday-school work is lamentable, and it is the pastor who is more responsible than any one else.

6. The Pastor Should Study the School and its Needs

No pastor can really be the pastor of the Sunday-school unless he has made a careful study of Sun-

day-school work. His seminary course ought to have started him on this study. He must continue it. He must study its history, its principles, and its methods. He must get the Sunday-school idea, and he must learn how to work out that idea in practice. There are many pastors who have not had the chance to study Sunday-school work, but better days are at hand. One of the encouraging signs of the times is the interest manifested in this subject by our theological seminaries and the steps taken to make some adequate provision for instructing our pastors in the science and art of Bible pedagogy. The pastor who has not enjoyed such opportunities in the seminary may, nevertheless, in some measure, recover from his defective training if he will determine to devote himself to an earnest study of Sunday-school work. He may take a teacher-training course, in class or by correspondence. The National Teacher-Training Institute provides an officers' course, which will be worth his taking. He may read a number of the many good books on the subject; he may attend institutes and conventions; he may make a careful study of some of our best schools; and he may gather much help from contemporary periodicals devoted to Sunday-school work. However he goes about the matter, the pastor who hopes to do effective and abiding work in this day and generation, must acquaint himself with the best to be found in the Sunday-school world and work.

7. The Pastor Should Guide the Work of the School

By guiding it, is not meant that the pastor should actually be the superintendent of the Sunday-school himself, though he may, if this seems necessary. It means that the pastor who has made an adequate study of Sunday-school work should be in a position to give wise direction to his Sunday-school. He will hold the school where it belongs, keeping it from drifting away into a separate and independent organization and guarding it from the selfish seeking of overzealous and ignorant individuals who would be leaders though they have not the equipment for leadership. The pastor's direction will be largely through indirection. There are many ways in which he may accomplish this end. First, he may do this through the teacher-training course, training the most capable and consecrated of the younger members of the church for intelligent and successful work in the Sunday-school. As director of religious instruction he may do the teaching himself, or see that it is done properly. He will be sure to have in his school, at the regular school hour if possible, a live teacher-training class, properly conducted, with well-selected text-books and reference literature. Such a pastor will always have a band of efficient workers. There is material enough out of which to make a good Sunday-school in almost any church if only the material is trained. A second way in which the pastor may direct the school is through the teachers' meeting, or weekly training

class. Such a meeting may devote only a short time to the lesson itself, and the pastor may or may not be the teacher of the lesson. He should be present, however, to explain difficult passages and conduct or direct the training work. He will thus unify the teaching of the school, and he will be the real teacher back of the teacher.

Thirdly, the pastor will make himself felt in the school through the executive cabinet meeting. This meeting, composed of all the general officers, meeting once a week, or at least once a month, affords the pastor his best opportunity for leadership in the Sunday-school. In this meeting there are reports from the different department workers. The work of the school is discussed, views are exchanged, and suggestions are made. Here the pastor learns all about the real work of the school, and here he may direct it according to his wisdom. Fourthly, the pastor may do much toward shaping the Sunday-school through private interviews. He can talk over matters with the superintendent, advising and encouraging him in his work. Many a poor superintendent has thus become a good superintendent. Often, the superintendent, a teacher, or some other worker is discouraged, or is in trouble, and here is furnished to the pastor a great opportunity.

Fifthly, the pastor has a supreme opportunity in his school during special evangelistic work. The wise pastor finds his greatest evangelistic

opportunity in the Sunday-school. Many a pastor who fails in the conventional revival meeting of three weeks or six weeks will reap abundant harvests in his school if he will learn how to put in the sickle. He will direct his teachers in personal evangelism. Let one such pastor give his experience. The school was a good school as schools go, and it had been going much the same way for ten years, except that it had been gradually growing in numbers. The superintendent was a good man, and faithful. The pastor was interested in the school in a way, but only in a general way. He allowed the superintendent to manage the school. After a while the pastor got waked up on the Sunday-school question. He attended institutes; he read books; he talked to specialists; he devoted time to the school. He gave to the Sunday-school the same kind of earnest, patient study that he gave to his sermons; he devoted himself to the school in a definite, intelligent way. In twelve months the school was transformed. The attendance in the main school grew from two hundred to four hundred, a Home department was organized, attaining a membership of two hundred within a year, and a cradle roll was added, with names to the number of more than one hundred. The school was reorganized, graded, converted into a real school. A good system of records was adopted. There were cabinet meetings and teachers' meetings; there were teacher-training classes; there was new

life and new power in the school; there were Decision Days and conversions; there were frequent additions to the church from the school. What is the explanation? Simply this: For one year the pastor went along, as many pastors do, failing to see his opportunity in the Sunday-school, and then the pastor got waked up. At the end of the second year the school had been more than doubled in numbers, and more than quadrupled in efficiency. It was the same school, the same superintendent, the same community, and the same pastor—only he was different.

Topics for Class Discussion

1. The need of the pastor's belief in the school.
2. How and where the pastor should talk for the school.
3. The pastor praying for the school.
4. The need of the pastor's studying the school.
5. The pastor as the chief director of the school.

Topics for Class Papers

1. The pastor as a Sunday-school specialist.
2. The pastor as the trainer of his teachers.

LESSON II

THE SUPERINTENDENT AND HIS WORK

Reference literature. Pepper, "The Modern Sunday-school Superintendent"; Trumbull, "The Model Superintendent"; Schauffler, "Ways of Working"; Axtell, "The Organized Sunday-school"; Mead, "Modern Methods in Sunday-school Work"; Lawrance, "How to Conduct a Sunday-school"; Cope, "The Modern Sunday-school in Principle and in Practice."

1. Relation to the Pastor

Always the relation of superintendent and pastor should be close and cordial. This relation will not be exactly the same in all cases. If the superintendent is a paid specialist, his relation to the pastor will be somewhat different from that of the average unpaid superintendent. It is with the average superintendent that we have to do in this lesson. The superintendent must always remember that the pastor is the real head of the Sunday-school, as he is of every other part of the work of the church. The superintendent has not been chosen to run the school, but to assist the pastor in directing its work. The superintendent is the executive head of the school, but he should take no important step without first consulting the pastor. He should consult the

pastor as to any important change in the school as a whole or in any department, as to the organization of a new department. Even if the pastor has not taken the pains to acquaint himself with up-to-date Sunday-school work, he will at least have some interest in the school and, in any event, he ought to be consulted. The superintendent ought not only to recognize the pastor's leadership for himself, but he ought to see that others understand the true situation. He should call on the pastor occasionally for some public service during the session of the school. He may ask the pastor to lead in prayer, or to read a psalm, or to speak, or to present a matter of importance, or to take charge of the school, or to conduct a Decision-day service.

2. Some Desirable Qualifications

The ideal superintendent is yet to be born, but we may say in general that a superintendent ought to have good common sense; that he ought to have genuine religion; that he ought to bear in the community a good reputation; that he ought to have tact in dealing with individuals; that he ought to be possessed of firmness in the conduct of his work; that he ought to be teachable, always willing to learn from others. Certainly he ought to abound in good humor, never losing his temper, never scolding, never finding fault. He ought to be energetic, not lazy or easy-going, but hard-working, industrious, diligent in the business of the Lord. Further-

more, he ought to be patient and persevering, realizing that he cannot accomplish everything in a day, and that he must learn to wait for some things to come to pass. He should rarely become discouraged, and never give up, but press onward and upward, determined to have his way and God's way in accomplishing the work committed to his hands. Last of all, he should have a genuine interest and an unfailing enthusiasm in the work, believing in it, getting others to believe in it, always hopeful and cheerful, showing forth in his face a happy confidence that will be infectious and that will carry all before it with irresistible charm and force.

3. The Superintendent Should Use His Brains in His Work

Nine times out of ten, when the superintendent fails, it is not because he has no brains, but because he does not use his brains. He has brains for business, but no brains for the Sunday-school; he has brains for his profession, but no brains for the Sunday-school; he has brains for his recreations, but no brains for the Sunday-school. What he needs to do is to put into his Sunday-school work the same sort of brain effort that he puts into his business. It is true that the average superintendent is a very busy man. He cannot devote the time to the work that is needed and that he desires. But there is one thing that he can do, no matter how busy he may be with other things, and that is to set apart a reason-

able length of time for his Sunday-school work, and to put into that time the same grade of brain effort that he injects into his personal affairs. Every superintendent does have extra time to devote to something, time outside of his vocation. It is simply a question as to how he is going to spend that time. If he sees the Sunday-school work as it is, if he sees his opportunity, if he has any true conception of the real nature of the work—of its true dignity and importance—he will be willing to give up some things in order to devote a reasonable amount of time to the King's business. He will take time to face his Sunday-school problems honestly and squarely and fairly. He will take time to consider the problems of his officers and teachers, to consult their needs and their wishes, much to their everlasting joy. He will take time to seek out new methods of doing things, to estimate the value of the work of other superintendents, to acquaint himself with what is being done in the Sunday-school world, at home and abroad. He will take time to arrange his Sunday programme, to put some real thought into it, that it may not be a mere order of service, but that it may be a road to power and success. He will take the time to study the work of Sunday after all is over, to note his mistakes and his successes, and to ask himself why he failed or why he succeeded. The real superintendent will see that God not only wants his tongue, his hands, his feet, his eyes, and his heart, but his brains, and he will surrender these

to him conscientiously and prayerfully and intelligently.

4. The Superintendent Will Prepare for His Work

If the superintendent is to make the best use of his brains in the work of the Sunday-school, he must bring them into touch with those of others who are doing similar work, with those who have succeeded in doing something worth while in the Sunday-school world. No one can conduct a Sunday-school until he learns how, and he cannot learn how until he learns from those who have learned. A superintendent cannot conduct a Sunday-school without proper preparation, any more than a lawyer can practise law without learning law or a physician practise medicine without learning medicine. Therefore, the superintendent who would be at all successful in his work, must make up his mind to be an earnest student of Sunday-school principles and methods. He ought to take a regular officer-training course under competent direction. This can easily be done by even the busiest of superintendents if he will determine to devote as much as one hour a week to the study. The superintendent who is a student of his work will be on the alert for good books that treat of the work of the superintendent. There are many of these books on methods, on Sunday-school organization and management, written out of ripe experience and successful achievement. Another way to get infor-

mation on the subject, is to read the various journals and magazines and papers that furnish hints and suggestions to the wide-awake superintendent. Every live superintendent will find a way to attend Sunday-school institutes and conventions, where he may see the specialists and receive from them needed inspiration and practical suggestion. Furthermore, the superintendent ought to visit other good schools. It will be easy for him to leave his school in charge of some one else for a Sunday, occasionally, and to visit some good school where real work is being done. Let him go early and stay late. Let him ask questions of those in charge, let him take notes, let him compare the school with his own. Thus he will almost certainly get hints as to how to do or how not to do his own work. Such visitation would be valuable to him in more ways than one. As a concluding word on this point, let it be said that a superintendent who wants to accomplish things will find it a very great advantage to keep a notebook or a scrapbook, into which he puts all sorts of hints and suggestions wherever obtained, programmes, methods, notes of lectures, pictures of workers—anything and everything that he may by any possibility need at any time in the future.

5. The Superintendent Will Work Through Others

It is not the business of a leader to do everything himself, but to get others to do. Of course, there

are some things which the superintendent must do himself, but there are many things which the average superintendent does that he ought not to do at all—things which ought to be left to others. Every superintendent will have a corps of assistants, as pointed out in previous lessons. To his various assistants, or directors, he should entrust everything possible, making each one responsible for a definite service. Usually there will be seven or eight of these directors, as indicated in Lesson II. There are, besides the pastor and superintendent, the director of records, or secretary; the director of benevolences, or treasurer; the director of music, or chorister; the director of reading, or librarian; the director of instruction, or teacher-trainer. Each of these ought to have his work, and ought to be held responsible for that work. Let the superintendent see to this, and let him see that each officer does his work. The messenger cadets will act as hands and feet and eyes for the superintendent. It is a waste of time and a cause of confusion when the superintendent distributes singing books, or Bibles, or lesson leaves. This is not his business. No one can do everything himself. He must work through others if he is to be a real leader. A superintendent cannot conduct the school and stand at the door shaking hands and welcoming strangers. He cannot place new pupils in their proper class and hand out literature, and make out records, and lead the singing all at the same time. It will not be wise

for him to undertake to do all these things on any one Sunday, even if he does one thing at a time. Let him do this work through the person or persons appointed for the same.

Sometimes the superintendent does try to get others to do things in the school and he fails and gives it up, and falls back into his old bad habit of doing everything himself. The difficulty is that he did not go about the matter in the right way. If he will tactfully, patiently, and persistently work at the matter of getting others to do things, he will certainly succeed, even where there are not many workers. See that the officers of the school do the work they are given to do.

6. The Superintendent and the Selection of Leaders

In the case of an adult class, especially if it is an organized one, it is wise to allow it to choose its own teacher in consultation with the superintendent and pastor. It ought to be understood that no one can be a teacher of any class in the school until the superintendent and pastor have set their seal of approval upon the selection. In the case of the younger pupils, they ought rarely to be allowed to have anything to say in regard to the selection of the teacher. It ought to be understood that that is the business of the superintendent's cabinet of the school. Frequently a class of children will choose a teacher merely because she is pretty and smiling, though she may have neither brains nor religion.

In a well-organized school, the teacher is nominated by the superintendent of the department and approved by the pastor and general superintendent, with the other officers in the cabinet meeting. Thus the best wisdom of the school is concentrated upon this most important matter of the selection of the teachers. In general, it may be said that the teacher should be selected for the Sunday-school year. It ought to be so understood. It has been suggested that all teachers resign at the end of the Sunday-school year, to be reappointed or not, as may seem best to those in charge. In any event no teacher ought to think that he has been appointed for life. The organization of the school ought to be such that it will not be a difficult matter to change teachers or to shift teachers. In regard to the selection of teachers, it ought to be said that no teacher ought to be put in charge of a class permanently until such a one has been tested. It is better to have the teacher act as a substitute until the capabilities and aptitudes of the individual have become evident. One may become a good teacher of boys and fail with girls, or *vice versa*. Teachers must not only be consecrated and trained, but they must be fitted to the classes where they can do the best work. This is a matter that requires intelligent consideration. If the school is well organized and has going a good teacher-training class, there will be afforded an unfailing supply of competent teachers from which to select.

7. The Superintendent's Midweek Work

The superintendent who thinks that his work for the week is done when the school closes on Sunday is greatly mistaken. The conduct of the school session is a small part of the real superintendent's work. There is much for him to do between Sundays. Of course, the amount of time he spends during his weekday work will depend somewhat upon the situation. Some superintendents can give more time to the work than others, but all must devote some time during the week to the work if they are to succeed to any considerable extent. One thing that the superintendent must do, is to study the lesson for Sunday. He ought to know the lesson certainly as well as any of the teachers, that he may be able to teach a class if it becomes absolutely necessary. At any rate, he ought to know the lesson that he may be in accord with the spirit of the school and that he may know how to arrange his programme. Another thing that the superintendent must do between Sundays is to plan his work, facing his problems and arranging his programme for the following Sunday. Moreover, the superintendent ought to do some visiting of teachers and pupils. In a large school it will be impossible for the superintendent to visit all the teachers and pupils, but he can visit some of them where there is special need. Sometimes the superintendent may send a letter or a birthday card where he cannot go himself. A further opportunity of the superintend-

ent is found in the teachers' meeting. He should see that such meeting is maintained, and he should always be present himself at least to show his interest in the work, to set a good example, and to preside over the business session. A training class will also claim a part of the superintendent's attention, at least in some cases. He cannot hope to have an adequate force of competent teachers unless he gives some attention to teacher training. The council, or cabinet meeting, furnishes the superintendent his best opportunity to get acquainted with his working force, to receive suggestions from them, and to let them know what he wants done. He ought to have such a meeting once a week, certainly once every month. The work suggested can be best done if the superintendent will keep records of the same. He ought also to have at hand various facts with regard to the school. The secretary may furnish him with the report, or such part of it as he may desire, every week. He is then in a position to know whether or not the school is making progress and, if so, in what respects. He should have a complete list of all the names of the officers and teachers with such facts regarding each as may be valuable to him. He ought to know also which pupils are members of the church, and which are not. He ought to be able to tell how long a certain boy has been a member of the school. He ought to know whether a certain teacher is losing or gaining pupils. He ought to have full and accurate

information as to his school, that he may study the school intelligently and plan for it wisely. Superintendents' record books may be had at all the publishing houses, or the superintendent may simply get a blank book and keep his record in accordance with his own notions. At any rate, let the superintendent work systematically and intelligently, using business methods, with such adaptations to his practical work as may seem advisable. The monthly meeting of the teachers' association or church Sunday-school Board will give him full insight in the needs of the school as well as of the work being done. He should make much of this meeting.

Topics for Class Discussion

1. The relation of the pastor and superintendent.
2. The superintendent and his qualifications.
3. How the superintendent should go after his work.
4. The superintendent and his teachers.
5. The superintendent and his everyday work.

Topics for Class Papers

1. The model superintendent—can we find him?
2. The work of the superintendent.

LESSON III

THE SUNDAY PROGRAMME

Reference literature. Cope, "The Modern Sunday-school in Principle and in Practice"; Mead, "Modern Methods in Sunday-school Work"; Axtell, "The Organized Sunday-school"; Lawrance, "How to Conduct a Sunday-school"; Brewer, "How to Make the Sunday-school Go"; Burton and Mathews, "Principles and Ideals for the Sunday-school."

1. The Programme Prepared Beforehand

The programme prepared on the spot is not a programme. The superintendent who has not given careful attention to his order of service before he goes to Sunday-school finds himself without any real order. He just begins, and he usually begins in the wrong way. He must plan ahead if he would lead the school in aggressive work. He should spend at least one hour at home getting ready to conduct the school on Sunday, then he knows what he is about when he opens the school on Sunday morning. He has selected his songs, has decided on his beginning and his closing, and on everything between. His programme is written out on paper, or it is printed and distributed throughout the school. Some superintendents have a number of

orders of service already printed, sometimes using one and sometimes another. On the whole, however, it would seem better for the superintendent to have a new order of service every Sunday. It is then sure to fit if it has been carefully thought out beforehand, the superintendent having really put his brain into its preparation. These carefully prepared programmes ought to be kept on file, that the superintendent may look back over them and thus more intelligently plan for the following Sundays. It will also be well for him to be planning ahead, sometimes, even months ahead, jotting down from time to time any suggestion as to future Sundays, particularly with regard to special days. No superintendent should feel that he is competent to conduct a Sunday-school without careful and prayerful preparation.

2. The Programme Should be an Expression of the Lesson and the Day

In preparing his programme the superintendent should consider its general purpose and also the particular occasion. In general, he should keep in mind that the purpose of the programme is the worship of God, the education of the religious emotions, and the development of spiritual fervor. Whether or not he may accept this as the purpose, he ought to have in mind some definite purpose. Then he should consider the immediate situation. His programme should fit himself. It should be

a genuine expression of his thought for the school for that day. It should fit the school, having regard to its size and character. If the programme is for the whole school, then it will be one thing; but, if it is for one department in the school, then it will be another thing. The programme should fit the lesson, and should be a real help to the teacher. It should fit the season, taking into consideration what the pupils have been thinking about during the week, whether Christmas or Easter or Fourth of July or Thanksgiving. Sometimes the pupils have been thinking about some great catastrophe or of some unusual event in the community, and it is entirely possible to have something that will take account of such event, and thus the programme becomes more effective. A programme that really expresses something will be characterized by variety. Sometimes it will be simple and sometimes rich; sometimes it will include more singing and sometimes less; sometimes more prayer and sometimes less. It will have in it always some new surprise, something fresh and interesting. It will be a genuine expression, and not a mere ritual or performance. It will have in it life and movement and power.

3. Begin and Close on Time

The superintendent should be on hand at least thirty minutes before time to begin, and should stay after the close. He should be on hand early that he may meet the early comers and thus get acquainted

with them, and also to be ready to begin on time; and, when the time comes to begin, he should begin, and not wait for organist or for teacher or for pupils. Let him begin by himself, if necessary. A prompt superintendent will be able to train his officers, teachers, and pupils to come on time. He certainly cannot hope to do this unless he begins promptly. He ought to have a watch that keeps good time, and then he ought to use the watch. If he begins thirty seconds after the time set to begin, he ought to consider that he began late. Punctuality is a virtue here.

Not only should the session begin on time, but it should close on time. The superintendent may, by wise management, close right on the minute, the time set for the closing. It is true that some classes will want to hold on a little longer, but there are other classes that ought not to continue longer with the lesson, and the whole school, or the whole department where there are separate departments, must be considered. In the case of adult classes it may be wise to give them longer time for teaching, allowing them to stay in their own rooms during the closing exercises. This is possible only where there are separate classrooms, and where the absence of such classes at the closing would not injure the general work of the school. Usually it will be found wise to give the teachers warning, giving them three minutes' time in which to close, and then expect them to close at the appointed time.

4. Something for Every One in the Programme

A good programme has something in it for every one present. The problem of providing something that will appeal to all present is easier where there are separate departments, each department having its own building or rooms. In a school where all are together for the opening and closing exercises, it becomes necessary to give much attention to this matter of adaptation to the varied needs of those present. Sometimes, in some schools, the programme is such that one might not know from anything therein that there were any beings present called boys. They are entirely overlooked, altogether forgotten. There is no song that appeals to them. It has been well said that, when a boy "longs to rise in the arms of faith" and sighs for "peace, sweet peace," he needs a doctor. Where there are boys, the programme should provide one song that fits their stage of development and appeals to their interest. If it is necessary to have the primary pupils present—a thing to be avoided by all means, if any provision can be made for their accommodation in another room—then there should be some songs suited to them. Occasionally they may be asked to sing one of their own little songs. So, where there are young men in the school, and it is a poor school if it has no young men, there ought to be some song suited to their needs. It is an unfortunate situation, indeed, where the older people in the Sunday-school are made to

feel that there is nothing in the programme for them, nothing worthy of them, nothing special that appeals to intelligent manhood.

5. One Thing at a Time in the Conduct of the Session

Good order is an essential in a good school, and there cannot be good order unless the rule is to do one thing at a time and to get that done before undertaking another thing. It is very unfortunate, indeed, where the teaching is interrupted by the taking of the offering, and by the marking of records, by the distribution of papers or quarterlies, or by the shaking of hands. The teaching period should not be interrupted by distracting and annoying interferences of this sort. If records are kept, and it is a poor school that does not keep them, then have a time when in all the classes simultaneously the records are being marked; that is, unless these records are marked as the pupils enter the school. If the offering is taken in class instead of at the door as the pupils go in, then let all take the offering at the same time. Papers and quarterlies should not be distributed in the classes at all, but should be given to the pupils as they pass out. When the superintendent announces a song, he should not then begin talking to an officer or teacher, nor should he be bobbing about the room. He should keep quiet and give the song a chance. He should not allow the school to begin to sing until all are ready, having books in hand and

open at the right place. If a portion of Scripture is read, see that all read and see that all get ready to read before beginning. In beginning the school, the superintendent should not create disorder by ringing a bell. It would be well if all the Sunday-school bells were in the bottom of the sea. If the superintendent must ring a bell, let him go out alone sometime, and take a day off and ring a bell all day. Then, when he rises to open the school on Sunday morning, let his rising be the signal for all the officers of the school, and the teachers, to rise in their places. Then proceed in the way decided upon beforehand. The raising or lowering of windows, the opening and closing of doors, the making of a fire, the walking about of the sexton, should never be allowed to interfere with the exercises of the school. Good work cannot be done in the midst of confusion. There must be order, there must be system, if there is to be a real school.

6. Some Ways of Beginning the Programme

It does not make so much difference how the programme begins, if only the beginning is the result of intelligent thought; and, if the opening is thus planned, it will be something new every Sunday. Certainly the school will not open with a song fifty-two Sundays in a year. If the school should open with a song one Sunday in a month, that would be quite sufficient. The school may be opened with prayer, or with the reading of the lesson or some

other portion of Scripture, or with a call to worship by the pastor or superintendent. It may be opened also by the reciting of the school motto or of some other verse of Scripture selected for the day; by a selection by the orchestra; by a solo, a duet, a quartet, or an octet planned for. There are a thousand ways in which a school may be opened. If there is Scripture reading, then that reading should be the lesson only occasionally. Another time it may be a psalm, a second time it may be a selection from an epistle, and a third time verses of Scripture bearing upon the lesson, the references being distributed beforehand. If the reading is the lesson for the day, then only occasionally should the superintendent read the first verse, the school reading the second, and so on alternately. Sometimes the lesson may be read by two boys, each reading an alternative verse, and another time by a class of boys and a class of girls. In the matter of the singing, there should be variety also. Often the song may be read, sometimes being also explained. A good way to do, is to have one part of the school read one stanza and another part read another stanza, changing about in various ways. In the matter of prayer, let the superintendent lead at one time, the pastor another, then a teacher, a pupil, and so on. Occasionally have silent prayer. Very rarely repeat the so-called Lord's Prayer in unison. One only needs to put his head to work to find new and appropriate ways to begin the school session.

7. Some Ways of Closing the School

What has been said about variety in connection with the opening exercises may also be said with equal emphasis regarding the closing exercises. It is unfortunate, indeed, if the superintendent has fallen into the bad habit of closing the school in the same old easy, lazy way. There are many good ways to close a school appropriately. Always the closing should be quiet and impressive. It is sad to see a school close in confusion. This is wholly unnecessary, and is avoidable anywhere. Of course, it is more difficult to have quiet in some schools than in others, but reasonable quiet can be secured anywhere, if the superintendent has planned carefully for his closing, and if he is firm and tactful in his management. It is always unfortunate to have the announcements too near to the closing. These should be made early in the programme; or better, not made at all. If there are any business matters to which attention must be given, then these matters should not come at the close. The school may close in any one of a hundred good ways. It may close with music of some kind, vocal or instrumental. It may close with a prayer. It may close with a talk. It may close with a question. Some schools close regularly with a march played on the piano, but it would be better if this were done only occasionally. Sometimes the orchestra may play softly as the pupils disperse. Occasionally it is well to close with the singing of some hymn.

Topics for Class Discussion

1. The need of the Sunday programme.
2. What this programme should express.
3. The importance of promptness in conducting the programme.
4. How to conduct a Sunday programme.
5. Some good ways to begin.

Topics for Class Papers

1. The making of a Sunday programme.
2. How to conduct the Sunday programme.

LESSON IV

THE WORK OF THE SECRETARY AND TREASURER

Reference literature. Axtell, "The Organized Sunday-school"; Lawrance, "How to Conduct a Sunday-school"; Mead, "Modern Methods in Sunday-school Work"; Brewer, "How to Make the Sunday-school Go."

1. The Secretary That is Needed

If you have a young man in your Sunday-school who ought to be put to doing something, and you do not know what to do with him, you may put him at the head of the school as superintendent, or you may put him to teaching a class; but, whatever you do with him, do not appoint him as secretary of the school. Do not, on any account, select as your director of records any young, inexperienced person. The work is too important to put into the hands of a novice. Select for this place, if possible, one who has had good business training, preferably a bookkeeper or stenographer—at any rate, one who is quick at figures and accurate in statement; one who is able to think as well as write; one who will be present always and on time; and one who will take an interest in the work and put forth painstaking effort. In some schools, the secretary is called the director of records. The office is a very important

one. Whatever the officer be called, no school can do its best work without a good secretary. It is a well-known fact that our Sunday-schools generally are lamentably weak in their secretarial work. Incomplete and inaccurate records seem to be the rule rather than the exception. Some schools would be far better off without any secretaries at all. The remedy lies in selecting good secretaries and in seeing that they do the work.

2. Keeping Out of the Way

In some schools the secretary gets in the way. This is due to a lack of proper appreciation on the part of the secretary as to his real work and to a defective school organization. The general organization and management of a Sunday-school should make it impossible for a secretary to distribute the class papers and quarterlies and class books or cards during the teaching period. The organization will provide for a definite time and a definite way for the securing of records and offerings and the distribution of supplies so that the work of the school shall not be impeded. There should be a time and method agreed upon for this work. The secretary should do his work quickly and quietly, and he should have assistants enough to get his work done within the prescribed time. In making up his report, the secretary should not be writing or counting money or arranging papers in view of the school. During the singing, or prayer, or any

other school exercises, he should have a separate place for his work; and, if it must be done in the one large room, he should get his work completed before the beginning of the closing exercises. Nor should the secretary write his report upon a blackboard in view of the school, as a rule. Such work should be done in the secretary's room or in a corner in the rear of the room curtained off for this purpose.

3. Getting the Records

A secretary may simply get the number present, going from class to class, counting them himself, and then counting the money to get the amount. But this is a very poor way for any Sunday-school. Such records are next to none. The secretary ought to have a record of at least five things about every pupil; namely, where the pupil lives, whether or not he is present, whether or not he is on time, whether or not he has prepared the lesson, and whether or not he has made a contribution. If the secretary undertakes to get such records, or any similar records, he may get them from the teachers, each of whom has been supplied with a class book or a set of class cards, the secretary or his assistants collecting these at a prescribed time after they have been marked. These records may be secured directly either by the secretary or by his assistants from the pupils as they enter their respective departments.

4. Preserving the Records

The very least a secretary ought to do is to keep a record of the enrolment of the school, the names and addresses of teachers and pupils with some definite information regarding each. He should also have a list of the pupils who have been dropped from the roll. It is well to have definite rules governing the dropping of pupils from the roll, a name being dropped if the pupil is absent four Sundays in succession without an accepted excuse. When the pupil enters the school, the name should be enrolled by the secretary, certain facts being obtained—the name, address, age, grade, and the like—and the pupil should be placed in the class where he belongs, the assignment being made by the secretary in consultation with the superintendent and the director of religious instruction. The age and public school grade of the pupil should be considered in this classification. The examination for this can be best done in a separate secretary's room, such room being near to the entrance of the building, and having a separate entrance, if possible. Sometimes the work of enrolling is in charge of an enrolment committee or an enrolment superintendent. The secretary ought not only to have a roll of the membership of the school, but it would be well if he can have also a roll of all the people of the community, and especially of all possible pupils. The secretary should carefully preserve all the records of the school and keep everything in good order. Some

of his records may be kept in books, but filing cabinets with the card-filing system are far better. In addition to the lists, as above indicated, the secretary ought to preserve a record of special days, interesting occasions, the condition of the weather, and everything else that may prove to be valuable in the future. His records ought to be such that they will be worth something in the years to come. The secretary should always be present at the officer's cabinet or council meeting, and he should keep the records of these meetings.

5. Making the Report

In making a report to the school, a secretary should not feel called upon to read the items of his report every Sunday. When he does read, he ought first to get attention and then read distinctly so that all can hear; and, furthermore, he ought not to make the report too long; that is, he need not read all his record for the day, but only such things as ought to be presented to the school. If, instead of reading, he will put such report upon the blackboard, calling attention to some of the items, the report will be even more valuable. This report ought to be given to the school on the Sunday on which it is made. As to the contents of the report made to the school, it ought to be negative as well as positive. That is, it ought to show the number of those enrolled, all those who are absent as well as present. It ought to show how many are late.

It ought to show the star classes and the banner classes, the star classes being those with a perfect record all the way through, and the banner classes being those having something less than a perfect record. The report may give the total amount of the offering, but it should never give the amount given by any one class. The class having the largest offering should never be known as the banner class; for it is evidently unfair and detrimental to the best interests of the school to place a large, strong class in competition with a small, weak class in the matter of giving. It ought to be an average record that counts, everything being taken into consideration. If anything is to be given in addition to the amount contributed by the school, then let the number who gave something be known and also the number of those who did not give anything. One of the essentials of a good report to the school is the putting of the school into competition with itself, the number present being compared with the number present on the previous Sunday and on the Sunday a year previous. Report blanks of all kinds can be secured from your denominational publishing houses.

6. Giving and Finances

In many schools there is no treasurer, the secretary, in addition to his duties, doing also the work of a treasurer. This ought not to be so. There ought also to be a treasurer, or director of benevolence. The question of money is an important

one in the Sunday-school, not merely for the reason that it is needed in the conduct of the school, but for the more important reason that the giving of money constitutes a part of the educational work of the school. Many blunders are made in connection with this phase of the work of the school. Sometimes we talk about pennies and sing about pennies when we ought to sing about dimes and dollars. Sometimes also the mistake is made of inciting classes to enter into ungodly competition with one another in an effort to outdo the others in the amount contributed. Such competition is always hurtful. In the first place, it is usually narrowed down to two or three classes, the others giving up in despair. In the second place, it is manifestly unfair to expect a small, weak class of children to give as much as a large, strong class of adults. In the third place, it may get more money; at least for a time, but it does not develop the true spirit of giving. In the fourth place, it is establishing a wrong basis, leaving out of account the fundamental fact that one should give according to ability and failing to recognize that one cent given by a poor pupil may mean more to that pupil and to the school than one dollar given by another. In the fifth place, such rivalry makes the least important thing in the school the most important. Another difficulty about much of our giving in the Sunday-school is that it is giving money for the purpose of buying supplies for the school, it is giving to self, and it is, therefore,

not giving at all. Many churches have found it expedient to have the Sunday-school supported by the church, and then to have the offering from the school to go as the church may direct, sometimes a part of it being used for school purposes, but the larger part being given to various benevolences.

7. Right Basis for Giving

The basis for all right giving is information. Pupils in many schools are asked to give when they do not know to what they are giving or why they are giving. There ought to be regular reports made to the school by the treasurer, that every one in the school may know how much money has been given and to what given. There ought also to be an explanation in the school from time to time as to the financial plans and needs. If the Sunday for the offering to foreign missions is approaching, then announcement ought to be made beforehand, and information ought to be given as to the need for the money. The school ought to be made to realize the true situation. So also there ought to be definite, clear, and adequate information as to the finances of the school. Sometimes stewardship literature may be distributed among the pupils in the school. If this is done, it ought to be done in such a way as to secure the reading of such literature. Interest should be created that the recipient may be induced to read. Sometimes the blackboard may be used most effectively in presenting facts and

figures with appeals for larger gifts. In the teaching of the lesson, there is oftentimes an opportunity to make a practical application of the principles of Bible stewardship, and this may be done, not only by the teacher in the class, but by the superintendent in charge. The duplex envelope method of giving is coming to be recognized as perhaps the best of all methods. The pupils are thus taught not only systematic giving, but also missionary giving.

Topics for Class Discussion

1. The kind of secretary your school needs.
2. How to get the records.
3. How to preserve the records.
4. The work of the treasurer.
5. The treasurer and benevolence in the Sunday-school.

Topics for Class Papers

1. The work of the secretary.
2. The treasurer and his work.

LESSON V

THE PROBLEM OF MUSIC

Reference literature. Axtell, "The Organized Sunday-school"; Wells, "Sunday-school Success"; Foster, "A Manual of Sunday-school Methods"; Schauffler, "Ways of Working"; Brewer, "How to Make the Sunday-school Go"; Black, "Practical Primary Plans."

1. The Purpose of Music

Why music in the Sunday-school at all? There are many good reasons. Music is worth while in itself if it is the right sort. It may become an act of worship, an expression of praise to God. It should certainly never be regarded as a mere getting ready for something else, a mere filling in of time. The music has also great value as an aid to the teaching in the school. It arouses the mind of both teacher and pupil. It opens the way for the reception of the truth, and it helps in the assimilation of the teaching. Not only is this true, but the singing may be instructive itself, and so may help in the making of character. Many of our gospel songs have in them fundamental truth, and these truths are sung into the life, shaping it and strengthening it and purifying it. Singing is also an incentive to right action—to doing something for God and

humanity. It is an appeal to the religious emotions. To many older pupils in the school also the singing brings comfort in trials and vexations, and these songs linger in the hearts of the younger pupils to comfort them in later years. The singing in the Sunday-school is also an aid to the preaching service in that the younger members of the school are being trained for participation in such service. Music in the school, moreover, is an attraction, and helps to secure a hold on the pupils in the school. Not the least value of music in the school is its unifying power. It draws together and welds minds and hearts, and prepares for the most effective study and service. Every school, as already pointed out, should have a director of music, or chorister.

2. Musical Instruments in the School

Every school ought to have at least one musical instrument, and more if possible. Where there are separate departments with separate opening and closing exercises, each department ought to have its own instrument, or instruments. A piano is better than an organ, and both are better than either alone. The more accordant instruments in the school, the better. An orchestra may become a powerful agency in the upbuilding of a school. It is worth while to try to have an orchestra, if only two or three pieces can be obtained. The instrument supports the voice and increases the volume of harmony. Moreover, there are those who like the in-

strument better than the voice. Some of these are attracted to the school by the instrument when they would not be attracted by the voice alone. An instrument, or instruments, find important use in the beginning and the closing of the school, the instrumental music often being used as an aid in the assembling of the school, and sometimes in the dismissing of the same. Some schools have found it a great addition to have an orchestra play for ten minutes before the opening of the school. There is certainly a place, and a large place, for musical instruments in the up-to-date, aggressive Sunday-school.

3. Work of Pianist or Organist

Very important is the position of pianist or organist in the school. It is imperative that the one who fills this position, if it is filled acceptably, should be present regularly and on time. The late pianist is oftentimes the thorn in the flesh of the superintendent. On the other hand, the faithful pianist is a great strength and comfort to the superintendent. This is a hard position to fill, and usually the service is given without pay. All honor to these faithful ones. The good pianist will not only be present ten minutes before time, in order to be ready at the very beginning if needed, but she will watch the chorister and comply with his wishes. She will realize that she is not there merely to perform, but to assist in the music of the Sunday-

school. She will, therefore, not play the entire tune through from beginning to end before allowing the school to sing, but she will simply strike the chords, or at most play only a strain. She will be careful not to play too slowly, but will play on time, striking the notes with precision and decision, keeping just a little ahead of the singers, that she may assist in the leading, especially if there is not a competent leader. A good pianist can assist the chorister to prevent dragging in the singing, especially in the singing of some of the older songs, such as "Nearer, My God, to Thee." Often the school drags all the life and spirit and power out of some of these grand old songs. A good pianist will also be careful not to play too fast, but will exercise good judgment. The good pianist, moreover, has good ears and good eyes. She always sees the chorister and the notes, and she can hear what the leader says. If he announces that one more stanza will be sung, she does not start in to play still another at the end of this one. She will also be on the alert to give the leader an opportunity to say something between stanzas if he so desires.

4. About Song Books

The first admonition is, get enough. Too many schools have too few song books. The number of song books ought, at any rate, to equal the average attendance of the school, in order that every one present may have a book. The second admonition is,

get your books from your own denominational publishing house. Usually they publish books as good as can be gotten anywhere else, and they are just as reasonable, if you consider quality as well as quantity. Furthermore, if they do not publish the book that you want, they can get that book for you. Be loyal here just as much as in the buying of your literature. A third admonition is, get good books, though they cost more. Some song books are dear at any price. "Avoid mere jingles and musical drivel joined on mere chords." Do not buy light, rag-time stuff, made to sell. Get a book that contains, not only good music, but a good variety. Let some of the songs be cheerful and some serious, some old and some new. Do not get songs that are too difficult. Books should be selected by a competent committee under the direction of the chorister. Some schools have more than one book, and this is well, especially where there are distinct departments each meeting separately. In some large schools there are two or three sets of books for the same department, one book being used for a few months and then another for a while. The fourth admonition is, take care of the books. It ought to be the business of some one to collect the books after school every Sunday. The books ought to be counted when collected, and examined occasionally, that mutilation may be noted and repaired. Occasionally something may be said to the school, in a bright, winning way, about caring

for the books. Of course, the name of the school should be placed in the books.

5. Selecting Songs

The selection of the songs to be sung on any given Sunday should be made beforehand, and some real thought should be given to the matter. When this is done, there will be no awkward delay while a number is being nervously sought by a poorly prepared superintendent or thoughtless chorister. The selection of the song should be made by the superintendent. If he has a carefully prepared programme into which he has put his brains, he is the only one who can be competent to make proper selection of the songs to be sung. He may be assisted by the committee or by the chorister. Occasionally, of course, the pupils may be asked to select a number, but this should not be done too often. As nearly as possible, the songs should fit the lesson or the occasion or the season or the special day. Sometimes there will need to be more songs, and sometimes fewer songs. If the song does not fit in words, then it may fit in sentiment and spirit. The song should also fit the pupils and, in the selection, they should always be considered. Singing that is suitable in the Primary department, will not, as a rule, be suitable for adults. It is as well, in selecting songs, to have some of them old and some new. The old songs should not be the same old ones every Sunday. Occasionally there should be a

new old song. As a rule, not enough of the songs in any one book are learned by the school. This is due to lack of intelligent selection and direction.

6. Getting Everybody to Sing

It is a good thing to change the method of singing. All on one side of the room may be asked to sing a stanza, the whole assembly joining in the chorus; then those on the other side of the room may be asked to sing. Thus also with boys and girls. Sometimes a class may be asked to sing a stanza, all joining in the chorus. It is well for each class to have a class song and, every two or three Sundays, some class may be asked to sing the class song. At another time, a different class may be called on for a like service. Sometimes a class may have a glee club, which may be used to advantage in the exercises of the school. In many schools it is found advisable to have a choir or chorus to lead in the singing, with a teacher to drill them between Sundays if possible, the chorus being composed of only those who come to the practice. Oftentimes the school will be helped by a solo, or duet, or quartet. However, the singing should not be allowed to fall into the hands of a few. Singing by the few must only be occasional and exceptional, while singing by the whole school should be the rule. Frequently the school may sing the chorus even if the stanzas are sung by a duet, or a quartet, or a class. In getting the school to sing, one must be careful not to

encourage the pupils to yell. Yelling is not singing. Frequently many in the school do not sing because they do not understand the announcement of the number of a song. The number should be announced in a clear, strong voice, and usually it will be better if it is not announced at all, but either written upon a blackboard or placed upon the hymn-board. The co-operation of the teacher is indispensable in getting the school to sing. Let the teacher see that the pupils in the class have books, that they find the place, and be sure to let them see that they have a teacher who is setting a good example.

7. Singing With the Understanding

It is not the amount of singing, but the kind of singing that counts in the Sunday-school. There is too much singing in the Sunday-school that does not count for anything. The pupils ought to be encouraged to think about the words of the songs and to comprehend their meaning, and they ought to be trained to catch the spirit of the song and to express it in their voices. It is well sometimes to have the school read in unison the words of the song before the singing. There may be alternation in the reading between boys and girls, or between one side of the room and the other. Occasionally, the leader may read one line and the school the next. There are many ways to get at the reading. Occasionally it will be found helpful to explain the words, or a pupil may be asked to tell the principal thought in

the song. It will often greatly increase the interest of the school in a song if they are given some information regarding its composition. Some little account of Fanny Crosby, for instance, will sometimes enable a school to sing a song with a new interest and a new conception of its meaning. The chorister will find it advantageous occasionally to line off a song and to have the school sing it with closed books. A chorus may be sung over several times with the books shut. Every school ought to be induced to memorize some songs—a new one every quarter, anyway. Then this song may become the school's song for this period. In teaching a new song in the school, it is often well for the leader to sing a stanza first alone and then to have the school sing it with him. Some schools have found an echo chorus very effective, the chorus singers being placed behind closed doors in another room. Prayer songs are sometimes effective.

Topics for Class Discussion

1. The purpose of Sunday-school music.
2. Musical instruments in the Sunday-school.
3. What and why in Sunday-school music.
4. The work of the organist or pianist.
5. The selection of song books.

Topics for Class Papers

1. Guarding the music of the Sunday-school.
2. Conducting the music in the Sunday-school.

LESSON VI

THE LIBRARY AND THE LIBRARIAN

Reference literature. Foote, "The Librarian of the Sunday-school," and "Strengthening the Sunday-school Library"; Schauffler, "Ways of Working"; Cope, "The Modern Sunday-school"; Mead, "Modern Methods in Sunday-school Work"; Foster, "A Manual of Sunday-school Methods"; Axtell, "The Organized Sunday-school."

1. Why Have a Library?

The library is often the deadest thing in the Sunday-school. Why is this? It is because the library has not received its share of attention. It has not been properly managed, except in rare instances. Where it has been given its proper place, it has become a useful agent in Sunday-school work. A good library will attract pupils to the school and will thus increase the attendance. A library helps to make the school more interesting, and thus aids in holding the pupils. It makes membership in the school worth more to the pupil. A library secures more regular attendance, the pupils coming to get books. A library is an aid too, to better teaching. The teacher is thus given an opportunity to refer pupils to books which throw light upon the lesson

in hand. It is a moral and spiritual force, helping to shape the lives of the pupils. A library brings the Sunday-school into touch with a larger number of people, putting good reading matter into the homes connected with the school and thus reaching many who do not attend. Some may say, "But what about public libraries? Do they not make unnecessary the Sunday-school library?" The answer is that they do not, for the reason that many communities have no public library; and, even where there are public libraries, many people who need to read will not go to the library for the books. The Sunday-school is closer to the people, and makes it easy for the people to get the books. Moreover, the Sunday-school has a better knowledge of the people and their needs, has a deeper interest in them, and is thus able more wisely to direct them in their reading and to more fully meet their needs. Every Sunday-school ought to have a good library.

2. The Librarian and His Work

The success of a library will depend largely upon the one having it in charge, the librarian or director of reading. The librarian should never be a young, inexperienced person. The most intelligent and best-read individual in the church ought to have charge of this important work. Sometimes it is possible to secure for this position a public librarian or a teacher in the public school. At any rate, the librarian ought to be one who has had good school

training, if it is possible to find such an one. Sometimes, however, it will be necessary to take one who has had but little experience and to train him for intelligent service. The librarian certainly should be a lover and a reader of books. He ought to be interested in the work, and he ought to make a study of library management, getting suggestions from successful librarians, interviewing them personally, reading books written by them, and reading suggestions in periodicals. The librarian ought to be good-natured and approachable, always speaking kindly and courteously to the pupils, and always ready to accommodate them. The librarian should be elected just as are other officers of the school. He should be allowed to select his own assistants, in consultation with the superintendent and the pastor. He should have one or more assistants, as many as he needs, and these assistants can do the routine work—the assigning and receiving of books, and the like. The secretary of the Sunday-school should also assist the librarian, furnishing him complete lists of all new pupils, and acquainting him with any changes in the enrolment of the school and of promotions and graduations. It is understood, of course, that the superintendent and pastor will take an active, intelligent interest in the work of the librarian, and will assist him in every way possible. Sometimes, especially in larger schools, there are department librarians, one for each department in the Sunday-school. These are

assistants of the librarian in charge. Moreover, where there are organized adult classes, there is sometimes a class library, constituting a division in the general library, and the class librarian thus becomes also an assistant.

3. Kinds of Books for the Library

The library should contain, by all means, some books on practical Sunday-school work, books for officers and teachers. Some schools have a library composed of such books, even where they have none for the pupils. That is good. But the library ought also to contain books for pupils. For these, there should be stories: moral, historical, and doctrinal. These stories should not be of the goody-goody sort, but contain good information, presented in good clear English, with the genius of the real story writer. They should be true to genuine life, and should throb with a real human interest. There should be biography in the library. There are many excellent biographies of Bible heroes and heroines. There are also many fine biographies of heroes and heroines outside the Bible, both ancient and modern —biographies of preachers and reformers and missionaries and philanthropists and explorers. Nothing is more interesting and valuable for pupils of a certain age than well-written biography. The library should also contain history—Bible history, national history, missionary history, church history, denominational history. There should not be sets

of histories, but only histories complete in one volume. Another class of books that ought to find a place in such a library is travels, especially travels in Bible and mission lands. These have great value for some pupils. There may be, if desired, books on nature studies. Here are to be found a large number of good books that may properly have a place in the Sunday-school library. Place should be given to books that have to do with practical life, giving helpful hints on everyday living and suggestions as to various forms of Christian work. In this class of books may be found those especially adapted to the needs of personal workers. Among these will also be found purity books. Then there ought to be some good books on Bible study—systematic theologies, outlines of books and characters, commentaries, devotional expositions, concordances, dictionaries, atlases, introductions, lesson helps. Other classes of books also may be properly included in a Sunday-school library where there is evident need for them. Always, the readers and their needs must be kept in mind in getting books, and regard must be had to the needs of all in the Sunday-school. No class should be left unprovided with good reading. Sunday-school leaders will gladly help with suggestions.

4. Direct the Reading

Never turn a school loose in the library, but see that the right books are read by the right pupils.

The library should be graded, and pupils in a certain grade should be allowed to read only the books for that grade. Primary pupils, for instance, should not be allowed to read books that are too old for them. Junior pupils should be allowed to read only those books suited to their mental characteristics at that age, and so on all the way through the grades. Some knowledge of the results of the best modern psychology is necessary for a right division of a library. If there is a printed catalogue of the books in the library for the use of pupils, it should contain three lists, an alphabetical list of the names of the books, an alphabetical list of authors with their writings, and a list of books arranged by departments and grades, a descriptive note being added to the name of the book, that intelligent selection of books may be made from the catalogue. A catalogue of books without descriptive notes is of little value, and it seems strange that catalogues are so frequently found without descriptive notes. Important, however, as is the grading of the library, no mere arrangement of this kind is sufficient. It will be necessary to direct the reading in each department or grade in the school. An interest will need to be created in the better class of books, and distinction also will need to be made between pupils in the same grade. Thus it will be well for the library to be open at certain times during the week, at least for a half-hour before the midweek prayer meeting, that pupils may examine the books and

handle them personally, receiving information and suggestions from the librarian.

Another thing that may be done in this connection, is the placing of the names of new books upon a bulletin board in the Sunday-school, with a few words of description written or spoken by the librarian. Not only should new books be thus advertised, but books that fit in with an approaching temperance lesson or missionary lesson may be thus brought to the attention of the school. Occasionally the pastor may hold up a book before the school, speaking a few words concerning it, and thus creating a desire to read the book. This may be done sometimes by the superintendent. It may be done also by a teacher in the class. Books may also be attractively described in the local church paper or bulletin if one is published. Always, the teacher should be watching the reading of the pupils and seeking to give it right direction. The wise teacher will observe the right moment to suggest to the pupil a better grade of stories or more serious reading. Sometimes a teacher may read a book with the pupils, explaining certain passages and giving additional information, meeting the class between Sundays for this purpose. Sometimes the Primary department, where it is large, has a separate librarian, who knows the books and the pupils, and who is able to adapt a book to the particular needs of the individual pupil just beginning to read.

5. Building Up the Library

The library needs to be built up. It should not be gotten all at once, but should be gradually and intelligently and persistently built up. Comparatively small numbers of books should be bought at the beginning, and then a few added at a time. Five or ten should be added every three months, that the library may be kept fresh and up to date, and that it may grow with the growth of interest and conscious need. The books should be selected by a permanent committee, consisting of the librarian, the pastor, the superintendent, and the director of religious instruction. One or two others ought to be added. There should be at least one capable woman on the committee. This committee should have always on hand a list of books to be bought. This list may be made up from published lists obtained from book houses, from reviews in various periodicals, and from competent individuals who have given the matter special attention. In selecting books, three questions should be asked: First, Is the book interesting? If it is interesting, it may be just as true as if it were not interesting, and it is certainly more likely to be read. We need not expect that a book with a poor arrangement, a prosy style, or abstract statement is going to be read very much by pupils in the Sunday-school. Another question to ask in selecting books is, Is it wholesome? It may not be avowedly or distinctively religious, but it ought to tend that way. At least

it ought not to have anything in it that is against religion and against good living. It ought to leave a good taste in the mouth. It ought to act as a moral tonic. There are many well-known books that ought to be excluded on this ground, even though their literary excellence is beyond question. The third question to be asked in making a selection is, Is the book suitable? It ought to meet the present needs of the pupils. The pupil's native ability, training, previous reading and environment, ought always to be taken into consideration. Books that are suitable in one school would not be at all suitable in another and, moreover, books that are suitable in the same school at one time might not be suitable at another time. Furthermore, the grade of the pupil is to be considered.

Another question connected with the building up of the library is the question of money. Money for books may be obtained from an individual. Frequently an individual with money may be induced to furnish an endowment, the interest of which may be used for this purpose. In some cases the church will be willing to set apart a definite amount each year for a library, including it in the annual budget. A certain percentage of all the offerings in the Sunday-school—say five per cent.—may be devoted to this purpose, or the offerings once a quarter may be thus designated. Occasionally, it may be well to have a library Sunday in the Sunday-school, all being urged beforehand to bring

a liberal offering. In some cases, a book is given every Sunday by some class, the classes taking turns. In some localities the money may be raised by private subscription, individuals being asked to give so much each month regularly. In this case, some one must look after the collection. Frequently a book reception or social is given, lists of books needed being given out beforehand with the understanding that duplicate copies may be exchanged. In general, it may be said that, in building up a library, it will be necessary to have more than one copy of some popular books in order that pupils will not have to wait so long to get to read the books they want. Often it will be necessary to have books rebound.

6. Location and Management

The library should be so located and managed as not to interfere with any of the work of the school, and so as to give the best possible service to all concerned. Some schools do not issue or receive books at all on Sunday. As a rule, however, it will be best to do this even though the library may be open also between Sundays. The librarian and his assistants should be in the library and ready for business at least a half-hour before the beginning of Sunday-school, and they should also be there at the close of Sunday-school for a time. No books should be issued or received during the Sunday-school hour or during the preaching service. The library should

also be open sometimes during the week, at least for a half-hour before and a half-hour after the regular midweek prayer meeting. It will be well to have the library open every day in the week, especially in mission schools, and sometimes in other schools. Where this is the case, it will be of great advantage to have in connection a comfortable reading-room, with papers and periodicals on file. The reading-room will be a valuable feature even where the library is open on only one day during the week. At any rate, the library ought to be open for one hour or more between Sundays, that access may be had to books of reference which are not allowed to leave the library, and that books may be examined personally. The library ought, if possible, to have a separate room adapted to its needs. Where a room cannot be had, a corner may be curtained off for the purpose.

In the distribution of books, the methods used in public libraries should be used where there are more than two thousand books; but, for libraries with less than that number, there are three principal systems in use, namely, the register, the tag and hook, and the Eggleston system. According to the register system, the record of the drawing of a book is entered in a book prepared for that purpose. Such books may be had of any denominational publishing house. According to the tag and hook system, there is on the edge of the shelves a hook for each book and also a number. When the book

is drawn, a card is hung on the hook to show to whom and when the book was issued. According to the Eggleston system, or pigeonhole system, there is a numbered compartment for each book. When the book is out, there is put in its place a card on which is written the pupil's name and number. On this card are the dates of the withdrawals of books. This card never leaves the library. Whatever system is used, the pupil has a card on which are written several numbers of the books which he wishes to draw, so that he will be certain of getting a book each time. This card is kept in the book which he draws, and is returned when he returns the book, to be put into the book he next draws. Of course, a set of rules must be adopted. They may be something like the following: Only one book may be taken at a time; a book may not be kept out longer than two weeks; books lost, defaced, or torn, must be replaced or paid for; no books will be exchanged at the library on the day they are issued; scholars must not exchange books with one another, and any one doing so will lose the privilege of the library for four weeks; a fee of five cents a week will be required for books kept out over time. At least ten unused numbers should be kept on the card.

7. Records and Reports

Great care should be exercised in the handling of books, and such records should be kept of the issu-

ing and receiving of books that it will be possible at any time to locate any book. This record will need to be a double one. There should be a record of the book and also a record of the reader. The record of the book should show a complete history of its use, by whom used, and when drawn and returned in each case. The record of the reader should show just what books he has read, giving the date in the case of each book of withdrawal and return. The librarian should also have a complete catalogue of all the books in the library, either in a book or on cards. This catalogue should show the name and author and number of the book, with date of purchase, price, and location in the library. In larger libraries, it is usual to have, for the readers, card catalogues instead of a book catalogue. If the librarian is to do his best work, if the school is to know what he is doing, and if his work is to be properly magnified, he ought to make regular reports to the Sunday-school, monthly, quarterly, and annual. His report should include the following items: Number of days the library was open; number of books in use; number of readers using the library; total circulation; average circulation per week; average circulation per reader; highest number of books to any one reader, with name of reader; number of readers taking only one book; the highest issue of one book, number of books taken but once. This report may be made to the school or church as a whole, or it may be made

only to the officers and teachers; or, if the report is made to both, then it might be well to make a fuller report to the officers and teachers and briefer report to the school as a whole. However the report may be made, and whatever the items included, there certainly ought to be some sort of report prepared and made regularly. One thing that may be done in these reports is to compare one month or quarter or year with another. In general, it may be said in a closing word, that it is not so important to adopt any particular system in the management of the library as to adopt some good system and then to apply it conscientiously and persistently; and further, that different systems and various methods should be carefully studied, and due regard should be had to the local situation.

Topics for Class Discussion

1. Why have a library in the Sunday-school?
2. The librarian and his work.
3. The kind of books for the Sunday-school library.
4. Building up the library.
5. How to use the library.

Topics for Class Papers

1. The selection of a Sunday-school library.
2. How to make the library a success.

LESSON VII

CONFERENCE AND CO-OPERATION

Reference literature. Greene, "The Twentieth Century Sunday-school"; Lawrance, "How to Conduct a Sunday-school"; Schauffler, "Ways of Working"; Mead, "Modern Methods in Sunday-school Work"; Axtell, "The Organized Sunday-school"; McKinney, "The Bible-school"; Brewer, "How to Make the Sunday-school Go."

1. No One-man Rule

One-man rule means Sunday-school ruin. The boss is as bad in Sunday-school work as he is in politics, only he gets less money out of the job. Boss rule is misrule, and misrule is bad rule. Down with the boss in the Sunday-school. The superintendent may be big, but he should not be boss. No man is big enough to be boss of the school. For, in the first place, he does not know enough to rule the school alone; and, in the second place, it would not be well for the school even if he did know exactly how to run it alone. Beware of the superintendent who announces that he has decided to do thus and so, and who orders the workers around accordingly. Such a man is wholly unfit for the office of superintendent. Sometimes it is not the superintendent who is the boss, but some one else

who tells him what to do and what not to do. This is even worse. If the school must have a boss, let it be the superintendent. Sometimes the pastor undertakes the job, and issues his orders to superintendent, teachers, and pupils, as if he were boss *ex-officio*. Sometimes also the teacher is the boss of the class, and not the teacher of the class. He does not seem to realize that he ought to be a teacher, a guide, a leader.

2. The Chief Difficulty

Sometimes a superintendent is a boss in spite of himself. He just cannot help himself. He does not want to be a boss, but he does not know how to be anything else. He would be a real superintendent if he knew how. What he wants is not obedience, but co-operation, but he does not know how to get co-operation. The chief difficulty with him is that he does not begin soon enough with his co-operation. He goes to Sunday-school on Sunday morning expecting to get co-operation, and of course he is disappointed. Sunday co-operation does not begin on Sunday. Co-operation on Sundays must begin between Sundays. A superintendent need not announce his plans in the Sunday-school and expect to get co-operation. He should announce his plans beforehand to his officers and teachers that they may understand and be prepared to co-operate. Moreover, he should get the teachers to help him in the making of his plans. If he will get their co-

operation in the making of the plans, he may hope to have their co-operation in the carrying out of the plans. Co-operation must begin at the beginning. That is the only way. So with the teacher in the class. You will hear a teacher say, for instance, "I cannot get my pupils to answer questions." Of course not, because that teacher did not give the pupils a fair chance; he did not begin soon enough with them. He ought to have begun a week sooner. He ought to have assigned questions a week in advance, he ought to have given them some idea of what he would expect, he ought to have seen to it that they were prepared to co-operate, he ought to have secured the assistance of their parents if they were younger pupils. The teacher may do all the talking and boss the class to his heart's content if he prefers that way, but a far better way is to get the co-operation of the class, and he can do that if he will give the pupils a real chance to co-operate.

3. The Way to Co-operation

Now, practically, how may the superintendent begin at the beginning and get co-operation on the part of his officers and teachers? Why, evidently, there must be a getting together. The superintendent and other officers should get together once a week. This is the cabinet meeting. Then there must be a meeting with the teachers. The monthly teachers' association supplies this. You must have

this if you get co-operation. Of course, the superintendent may talk with each teacher alone from time to time, and in this way secure a measure of co-operation. This sort of conference is desirable and necessary, but it will not take the place of the meeting of all together. There must be actual and regular coming together for conference. This coming together may be at the church building or in a home, according to location and circumstances, but it must be somewhere. Some schools have a lunch or light refreshment of some kind in connection with this meeting. The weekly teachers' meeting will also make for co-operation as well as training.

4. How it Works

This getting together for conference works because it is common sense in operation. It is sanctified gumption in action. It works in the day-school. In every school of importance of every kind, there is conference and co-operation, and it is found everywhere in the best Sunday-schools. It works because it is scriptural—it gets things done in decency and in order. It works because it is opposed to the loose, the disjointed, the haphazard, the undirected. It works because it brings order out of confusion. It gets the school going in the same direction, all the school, at the same time. Without conference and co-operation, each class in the school is a school in itself, going its own way without regard to the others. With conference and

co-operation, there is a unity in teaching, in purpose and in effort that is manifest throughout the school. The whole school moves together, in the same direction. Each class maintains its separate existence and, to a degree, its independence, but at the same time each co-operates with all. Each individual has opportunity to find his own true place and to work out his own consecrated individuality, but at the same time each works in harmony with all the others, and all are dominated by common purposes and ideals. All are working together in intelligent unity. That sort of school is a spiritual dynamic and an intellectual demonstration.

5. Another Aspect of its Value

Where there is some such conference as has been indicated, the workers can work intelligently, with their eyes open. They know what they are about. The workers tell one another what they have done and how. Their successes and their failures are set forth, and effort is made to discover the reasons for success and the reasons for failure. In the larger schools that have cabinet meetings, each department superintendent makes written report of the work in his department for the month with questions, suggestions, and recommendations. Whatever the particular method or methods in any school, whether it be large or small, there must be in these meetings for conference a thoughtful and courageous facing of facts. Is the attendance fall-

ing off? If so, why, and what is to be done about it? Are the pupils doing better work or poorer work? Why? What is the spiritual condition of the school? Is it good or bad? Why? Whatever the phase of the work under consideration, go to the bottom of it, get the facts. This is absolutely necessary if the best work is to be done. It is senseless to blunder blindly when we might see and know where we are going and what we are doing. In the conference meetings we help one another to see things as they are, and to see them as they ought to be. If the meeting did nothing else, it would be worth while.

6. Co-operation Means Good Plans

When the workers get at the facts of the present they are in a position to plan for the work of the future. And it is only by making plans carefully and intelligently that we can hope to work wisely and effectively. No one can be the man for his work unless he learns how to plan for his work. One of the great captains of industry of the middle West gets together regularly the heads of departments and his traveling men for conference. There are reports and discussions. They get at the facts. Each gives report of what he has done or not done, and tells the reasons why. There are questions and answers. There are criticisms and suggestions. There is interchange of sympathy and encouragement. Each man is incited to give of his

best, and to do his best. Ideas are at a premium. Every man puts his brains into the enterprise as an indispensable asset, and the great business is the result, not of the thinking of any one man, but of the combined and concentrated thought of an army of thinkers. So it must be with the successful Sunday-school. Every worker must put his brains into the enterprise, must help to face the problems and formulate plans. Such a school cannot be a one-man affair. It is a composite of consecrated personalities and active intellectualities. If, at any time, all or at least a large majority are not in favor of a proposed plan, it will be found wise usually to wait awhile until greater unity is secured, after further thought and prayer.

7. Where the Business Should be Done

About the poorest place in the world to transact business is in the average Sunday-school. A large part of the school knows nothing about the business of the school, cares nothing about it, and ought to have nothing to do with it. Moreover, there is not time for this sort of thing during the sessions of the school. The workers in the school ought to do the business of the school—the pastor, officers, and teachers. The business meeting of the school should consist of these and only these. It should be transacted in the weekly and monthly conferences. The superintendent's cabinet should nominate or elect the officers of the school, subject to the sanction of

the church. In this cabinet, the policies of the school should be determined and matters pertaining to special days in the school should be decided. It is not wise to leave to the pupils or to the school as a whole the decision as to Christmas or picnic-day, or anything of that sort. The workers are the ones to decide all such matters. The business affairs of the school should never be turned over to the children, but should always be managed by the more mature members of the school. Let the policies and the conduct of the school be determined in the cabinet meeting of officers, or in the conference meeting of officers and teachers, or in a large business meeting of officers and teachers and more mature pupils. There should be a graded distribution of responsibility in the matter, some matters being determined by the officers, others by the officers and teachers, and yet others by officers, teachers, and some of the pupils.

Topics for Class Discussion

1. Why one-man rule means ruin.
2. The way to co-operation.
3. How co-operation works.
4. Good plans the result of co-operation and conference.
5. Where the business should be done.

Topics for Class Papers

1. How to secure conference and co-operation in the conduct of the Sunday-school.
2. The results of conference and co-operation.

LESSON VIII

SPECIAL DAYS IN THE SUNDAY-SCHOOL

Reference literature. Mead, "Modern Methods in Sunday-school Work"; Lawrance, "How to Conduct a Sunday-school"; Schauffler, "Ways of Working"; Axtell, "The Organized Sunday-school"; Wells, "Sunday-school Success"; McKinney, "The Bible-school."

1. Rally Day

It has other names. It is called also Roll-call Day, Reunion Day, Home-coming Day. Whatever it may be called, it is a rallying of the forces of the school in an annual gathering at the usual Sunday-school hour on a day appointed. The time chosen is usually some Sunday early in the fall, after the separations of the summer vacation are over. In other schools the springtime is found to be the best time. Some schools have two such days during the year, one early in the year and another in the fall. If the Rally Day comes early in the fall, it is well to have the assembly room properly decorated. A shock of corn or wheat on the platform will add to the interest of the occasion. Strings of ears of corn or heads of wheat may be used as decorations. The variate-colored autumn leaves or sprays of goldenrod are some-

times used with good effect. A row of pumpkins on the platform would not be out of place. Sometimes the day is made the occasion for a thank offering. This may be gotten at in any way that seems fitting. In some schools there is what is known as the "grand review." The orchestra plays a processional, while all march in order past the platform, where they drop the offering into a box or jug or pumpkin, or some other receptacle placed there for the purpose. First come the members of the cradle roll, then the beginners, then the other departments in order, and the visitors come last. Sometimes there is a roll call of the members of the school, with or without one-minute report on vacation. Oftentimes attractive programmes are printed and sent to the members of the school and others. A few of the larger schools devote a whole week to home-coming exercises, a day being given to each department.

2. Promotion Day

Promotion Day in the Sunday-school is just as important as Graduation Day in the day-school. Every Sunday-school should make much of promotion day, for it is essential to the best results. It magnifies the work of the school, it advertises the school, and it secures better work on the part of both pupils and teachers. Sometimes promotion day is held in connection with Rally Day or Children's Day, but as a rule it will

be found best to have it on a separate day, at the regular Sunday-school hour. Promotion day should be annual or semi-annual. Some schools have promotion day the last Sunday in December and the last Sunday in June. Most schools find one promotion day in the year sufficient. On this day, pupils are formally passed onward and upward in the school, with appropriate honors. They are publicly graduated from one department into another, until finally they are graduated into heaven. Diplomas, duly signed by the proper officials of the school and sealed with the seal of the school, are presented to those who have done the work required, and made a good record in a given department. Sometimes there are brief public examinations in connection with these services. Usually there are brief, appropriate talks by pastor and superintendent. Those who are prepared to pass from one class to another in a department receive certificates. Those who are not prepared to pass from class to class or from department to department at the proper time, are held back a year, and then, if they are not prepared, they are passed on without honor. On promotion day, all honors of the school also are conferred. Prizes are given, rewards are bestowed, names are placed upon the honor roll, and honorable mention is made of the specially worthy. Every Sunday-school pupil ought to receive at least three diplomas during his Sunday-school career. When a pupil is graduated from one department

into another, he ought to be moved at once to the proper class in the new department.

3. Children's Day

This day is quite generally observed in the Sunday-schools. The time is usually the second Sunday in June, and nearly always there is an offering for Sunday-school or Bible work. The members of the school are thus encouraged to do their part in the spreading of the Sunday-school idea, and the total amount obtained in this way is considerable. Sometimes the Children's Day exercises are held at the regular Sunday-school hour and sometimes in connection with a morning or evening preaching service. In some cases there is a short sermon to the school. In other cases the time is occupied almost wholly by members of the school. It is usually best to have only the members of the Primary and Junior departments take part in these exercises, and they only in groups. It is not wise, as a rule, to have speech-making or singing by one pupil alone. It is better to have a group sing together. At any rate, it will be well to have set forth some phase of Sunday-school work, with definite needs for money with which to establish new schools or to assist weak schools. This may be done with a stereopticon, or on the blackboard, or in talks or essays. Oftentimes it will be found effective to tell a story of the growth of some new mission school that has been planted through Children's day offer-

ings. The story of the gift of a Bible and the consequences might prove interesting and instructive. The school need not feel under any special obligation to follow wholly any printed programme sent out by a publishing house. Try every year to have a new programme, something different from that of the preceding year. Facts presented to the school should be, for the most part, those connected with the particular denomination with which the school is connected, and the programmes of the denomination used as the basis of the day's exercises. The offering ought to be made as large as possible, and it should be sent, without fail and promptly, to the proper place, namely, to your denominational Sunday-school headquarters.

4. Christmas Day

The Christmas Day exercises are sometimes held in connection with the regular Sunday-school service, the lesson being taught as usual; but, as a rule, a separate time is chosen. In any event, the programme ought not to be an elaborate one. It should be short and simple. It should not consist of a tiresome succession of speeches and songs by little people. Such an entertainment takes the pupils too much away from the regular work of the school for some weeks beforehand, it places too heavy a burden upon the few who have in hand the drilling of the children, and it engenders hurtful rivalries and jealousies. The entertainment may consist of

stereopticon views, or of a cantata if it is simple enough and not too long. Each class, as a class, may furnish its part of the entertainment. This puts the responsibility upon the classes and tends to freshness and originality. There are those who contend that all the programme should center in the birth of Christ, but most workers do not consider that this is at all necessary. Whatever the programme, it should be planned by the workers, and not by the school as a whole. It should be planned beforehand, and it should be *planned*. It should represent some real thinking. It should be thoroughly prepared. In a word, get ready, begin on time, and close on time. Have Santa Claus or not, as you please. Have a tree or not, as you like, but be careful with the lights. Christmas entertainments have been responsible for many deaths by fire. If you must give the pupils candy or fruit, or flowers or books, very well, but see also, in every case, that the pupils give something to others. Let them bring something for the orphans or the poor. Give them a chance to express the true Christmas spirit and to learn that it is more blessed to give than to receive. The "giving Christmas" has come to stay. Many schools give a Christmas offering to foreign missions.

5. Field Day

Field Day, or the annual picnic, comes usually in the spring or summer, between Sundays. In some

schools, all go together at the same time. In other schools, each department of the school has its field day. In a few schools, each class goes alone, choosing its own time and place. This is unwise. Sometimes a number of schools unite on this occasion, all the schools of the same denomination in the city going together, or all the schools of the various denominations in the town. Sometimes the school goes by train and sometimes by boat and sometimes by wagon. In all cases tickets should be provided, being either sold or given. Sometimes tickets are given to all the pupils and sold to others. Field day advertises the school, promotes acquaintance, and furnishes wholesome recreation. The day must be well planned and then well managed. It will not manage itself. It will not do to turn the school loose on this occasion. A competent committee should have charge of the exercises of the day under the leadership of the athletic director of the school. There should be a variety of games and there may be a literary and religious programme. Certain individuals should have charge of the games and others should look after the other features. The literary and religious features might come after dinner. It might consist of music, speeches, poems, and Scripture selections with prayer. Everything in the programme might well have some bearing on athletics. The Scriptures selected, for instance, might be such as represent the Christian life as a race, wrestling, or a battle. All should be kept

together. The programme should be short and interesting, and should have in it something for everybody present. So with the games; keep things moving. Have something for all the classes in the school at each period. Keep all together. Have everybody witness everything. Let there be careful planning and thorough drilling and judicious advertising beforehand. Get ready, get ready! Do not wait until the day comes and then just do anything that pops into the mind. The prizes should consist only of honorable mention. Some possible games are the following: Tests between classes and individuals, running, sack races, three-legged races, baseball, tennis, croquet, quoits or horseshoes, pole and rope climbing. There may be broom and flag drills for girls. Guard against over-exercising on the part of pupils that have not been drilled beforehand. We must not have any accidents if possible.

6. Decision Day

Decision Days are better than Decision Day. There may be, very appropriately, several decision days during the year. It is not necessary that the day be the day appointed by a State, or Province, or country. Decision day may be any day selected by the workers, any day on which it may seem wise to make special effort to get the pupils to decide to accept Christ as their personal Saviour. It may be said that every Sunday should be decision day.

That is true. There should be unceasing effort and expectation relative to conversions in the Sunday-school, but mostly in private. At the same time, if there is any reason for special evangelistic meetings at all anywhere, there is equal reason for special efforts in the Sunday-school. In fact, there are some prominent successful pastors who do not believe at all in so-called "revival meetings," who do nevertheless believe in special and definite effort on behalf of pupils in the Sunday-school. Of course, it is possible to make a farce of these decision days. It may be a mere method of rushing pupils into the church without regard to their real fitness for church-membership. Such an abuse is inexcusable. These days should be made the time for getting pupils to confess Christ, a time when pupils shall, under the influence of the Holy Spirit, yield themselves to Christ in obedience and faith. In order to the best success, it is important to have a conference of the workers beforehand. At this meeting, plans for the day should be formed, and all should understand what is contemplated. Every one should understand what will be expected of him when the time comes. Each teacher may furnish a list of the unconverted in his class. A number of brief, simple prayers should be offered for the success of the day. The pupils should not be told beforehand, either publicly or privately, what is contemplated, for some of them will stay away and others will be frightened. In some in-

stances, however, it will be well for the teachers to visit the pupils or to write to them during the week preceding, making a personal appeal. When the time comes, everything should be ready. The room should be properly ventilated, the pupils should be compactly seated, the teacher with his class. The songs should be selected, the records and the announcements should be out of the way. There should be brief, strong presentation of vital gospel truth, with or without the blackboard, by pastor, superintendent, some teacher or visitor. Propositions should be definite, clear, and reasonable. There should be an after meeting for the benefit of those who manifest an interest, and in a separate room where this is possible. Names should be secured and the meeting should be followed up by the workers with converts' meetings. Care should be exercised in receiving pupils into the church. Sometimes, in larger schools, the work may be best done by departments, and sometimes by classes.

7. Other Days

There are various other days observed by some schools. There is New Year's Day. Sometimes it is called a reception, or festival, or pound party. The afternoon and evening are given to it, and the school is informally entertained by departments, one department coming at a time. There may be music and talks. Usually refreshments are served.

Sometimes each one who attends receives a calendar for the new year, or a Happy New Year card.

Some schools make much of Thanksgiving Day, or Harvest Home. Vegetables and fruits, and bread and flowers are brought for the poor. The decorations are suitable for the season. Sometimes the exercises are held in connection with the Sunday morning preaching service. There is a sermon by the pastor and singing by the school. Independence Day, or Flag Day, has appropriate observance in some schools. Exercises consisting of talks setting forth statistics and history relative to city, State, and school, with patriotic songs and other features, are held on the Fourth of July or on the day preceding. The invitations may have the form and colors of the American flag. Easter is observed by many schools, with flowers and special exercises. Sometimes there is a seed-sowing service. Parents' Day is usually held in connection with Children's Day or Rally Day, and special effort is made to get out the parents. Old Folks' Day is beautiful and profitable in some schools. The old people are brought to the Sunday-school and given reserved seats. The services are appropriate to the occasion. The old songs are sung, and usually some such poem as "Growing Old," is recited. A list of the aged people of the church with their ages may be printed for distribution. Thus their interest is maintained in the school.

Topics for Class Discussion

1. Rally day, and how to conduct it.
2. The value of promotion day.
3. What we aim for in Children's Day.
4. Shall we celebrate Christmas in the Sunday-school?
5. Decision days and how to conduct them.

Topics for Class Papers

1. How many special days should be observed in a well-organized Sunday-school.
2. The decision days and how we should conduct them.

LESSON IX

GETTING AND HOLDING PUPILS

Reference literature. Cope, "The Modern Sunday-school in Principle and in Practice"; Mead, "Modern Methods in Sunday-school Work"; Lawrance, "How to Conduct a Sunday-school"; Wells, "Sunday-school Problems."

1. Some Wrong Ways of Getting Pupils

Claptrap is out of place in the Sunday-school. It may get pupils into the school, but it will not keep them there. It will deceive them for a time, but it will not hold them. It is a pitiable confession of inherent weakness when, for instance, a school resorts to bribes. You can buy pupils with money and candy and pictures and books, but you cannot hold them with these bribes. When you cease to pay, they will cease to come, and they will leave you before your bribes run out, if some one else offers them a better price. Another method that has been largely tried, with doubtful success, is the red-and-blue contest method. This method gets them, but it does not hold them. However, the method may be permissible, if the school is strong enough to hold even a moderate proportion of the gains, provided it is wisely used and provided its dangers are carefully guarded against. At the

same time, the words of Marion Lawrance hold true as a rule—"a rapid growth is usually an unhealthy one." It would seem hardly necessary to say a word against the bulldozing method. But there are some, unfortunately, who are foolish enough to try to scold, browbeat, bulldoze people into the Sunday-school. It is an easy thing to call church-members names for not attending Sunday-school, but it is not the best way to get them there nor to hold them.

2. Invite and Then Go After Those Invited

People will not come to Sunday-school; they must be "fetched." Those already in the school must go after others not in the school, that both may be in the school—and then together they must get others. This must be done intelligently, systematically, persistently. Occasionally the entire territory of the school should be thoroughly canvassed. Then the canvass should be followed by prevailing effort. In making the canvass, the territory should be divided and subdivided, competent workers being assigned to each district. A map of the territory should be made, showing the situation. Names should be placed upon cards and kept on file. These cards should show who are in Sunday-school and who are not. They should be kept up to date. There should be a list of possible pupils. Unceasing and tactful effort should be made to get possible pupils to become actual pupils. A record should be kept of those who bring new pupils, that they may

receive favorable mention from time to time. Sometimes the work of getting new pupils is done by classes, each class having a membership committee. This method is particularly successful in organized classes. In some schools the class is started with five, with the understanding that the five are to make the number ten within a given time. In one large school the attendance was doubled within a year by starting a number of new classes with one pupil and ten chairs in the class. The class was then left to fill all the chairs. The one pupil in each class was in each case a volunteer from a larger class; voluntarily surrendered for the doing of missionary work. Printer's ink may play an important part in the getting of new pupils. Sometimes attractive invitations are mailed to prospective pupils. These printed invitations may be delivered in person. Always let it be remembered that nothing can take the place of the personal visit and the personal touch—of pupil, teacher, superintendent, pastor.

3. Records and Honors a Great Help

No school can expect to do very much in the way of getting and holding members without an adequate system of records. There should be at least a record of the individual attendance of pupils, teachers, and officers. There should be public recognition of those who are regular in their attendance. Such recognition may be attained through a system of certificates and diplomas. The Robert Raikes

diploma, for instance, provides for the recognition of regular attendance on the part of a pupil for a series of twenty years, a perfect record for a year securing a diploma, such record for a second year meaning a seal on the diploma, and so on through the years. This diploma would be even more valuable if it took into account something more than attendance. There may be an honor roll for those who make a perfect record in attendance, and there may be another honor roll for those who bring new pupils. There may be star classes and banner classes. Sometimes stars or medals are awarded for regular attendance—bronze, and silver, and gold. Provision should be made for the absence of pupils when away from home, their attendance in another school counting in the home school. Some schools give a reception to the new pupils at the end of each quarter. The new pupils are seated together in front with the teachers just behind them. Then, as these pupils rise, the teachers, superintendent, and pastor stand around them joining hands and forming a "love circle." There are brief words of greeting by pastor and superintendent, the school motto is repeated, and the reception song is sung. In general, it may be said on this subject that the school should be gotten into a contest with itself. It should try to have a better record than on the previous Sunday, than during the previous quarter, than during the previous year. So with the class. So with the individual.

4. Weekday Work Needed

No Sunday ought to be big enough to hold the Sunday-school. It must extend beyond the Sunday into the week in its hold on its pupils. There may be courses of lectures arranged under the auspices of the school, free or at popular prices. These advertise the school and extend its educative influence. There may be meetings of some adult classes between Sundays for special Bible study, or for the study of social, economic, ethical, or historical subjects. It is a mistake to think that a Sunday-school can do all its teaching on Sunday. It needs more time. If it can do no more in this regard, it could at least maintain a teacher-training class for a selected number and thus keep the school supplied with trained workers. Then, there is the Field day, or picnic. If well advertised and rightly managed, it may be made an important factor in the keeping up of the attendance in the school. There may be also department picnics. These create a class spirit, and make membership in the school more interesting. Socials and receptions promote fellowship and make the school more attractive. Many teachers entertain their pupils in the home occasionally. There are games and refreshments. All have a good time. All get better acquainted. Thus pupils are tied to the teacher, to the class, to the school. It costs in time and thought and effort and money, but it pays in time and eternity. The personal touch always pays.

5. Following Up Absentees

If a pupil is absent, the school should know it, and more—should know why. The pupil should be visited, and at once. A visit two hours after the class is dismissed will be worth more than two visits on the following day. A visit on the following day will be worth more than two visits on the second day. A visit on the second day will be worth more than forty times as much as a visit three weeks later. What shall we say then about no visiting at all? The absentees must be followed up, sought out, and brought back. It is more important to hold the pupils that we have than to get others. The leakage in the average school is disgraceful, because it is for the most part avoidable. It is due to laziness and neglect on the part of the workers. Well, whose business is it to bring back the absentees? It is mainly the business of the teacher and the visitor. Of course, the other pupils in the class should work at it. The superintendent and the pastor may do something at it. But the teacher must do most of it. Some of it too may be done by telephone, by letter, by post-card; but the greater part of it must be done by personal contact. But, how is the busy teacher to find time to visit? Just find it. And do not fail to find it. One teacher, a faithful girl, taught a class on Sunday morning in the home school, and in the afternoon she taught a different class in a mission school. Both were large classes, and she kept up the attendance in both. She visited

the members of both. In addition to teaching in both schools, she played the organ in both schools. Moreover, she attended two preaching services every Sunday. Between Sundays she was employed in a candy factory, from seven o'clock in the morning until six o'clock in the evening. She found time to visit her pupils—just between times. And she held on to them all the time. Moreover, she brought them to Christ and into the church.

6. The Home Department a Great Help

If the Home department did not succeed in getting anybody to study the Bible at home, it would nevertheless justify itself in increasing the attendance in the main school. The writer knew of a Home department that lived six months and then died. But there was no funeral, and there were no mourners. All the members of this Home department, thirty in number, became members of the main school. They got a taste and they wanted more. Usually there will be enough left outside the main school to keep the Home department from dying, but in any case, a well-conducted Home department will always help to increase the attendance in the main school, both in numbers and in character. The Home department may not be trying especially to enlarge the main school, but in spite of itself, this will be the result. This result will, of course, be more marked where the workers make it their chief business to get people to attend Sun-

day-school and to come regularly. In some schools, most systematic canvassing for new pupils is done by the corps of Home department visitors. In one school, a Home department was organized and it grew, within one year, to a membership of two hundred. During the same time, the attendance in the main school increased from two hundred to four hundred.

7. A Good School the Chief Means

After everything else has been said, the main thing remains to be said, and that is: If you would get folks and hold them, you must have something with which to get them and something with which to hold them—you must have a good school. Moreover, the school must be good not only as a whole, but in all its departments. It must appeal to all classes. If, for instance, a school has in it no young men, it may be because there is nothing in it for young men. So with boys, or any other class. The school, then, must be graded, must have adequate equipment, must be well conducted. In a word, it must be a school, a real school. It must employ educational principles and methods. It must have in it real teaching. Not only must it be a school, but it must be a Bible-school. In it, the Bible is taught, the whole Bible, the real Bible, the heart of the Bible. Also, it must have religion in it, good religion, genuine religion. Nothing can take the place in a Sunday-school of religion—real re-

ligion. Furthermore, there must be a real superintendent in charge, one who is alive and one who is informed. He will make the school attractive through his management and through his conduct of the exercises. He will make it interesting. He will occasionally inject something special into the exercises, special music or stereopticon views, or a chalk talk. Always there will be something new and fresh and genuine. If the school is really a good school, the members will believe in it and stick to it and talk for it. There will be a strong school spirit that will make the school popular and powerful.

Topics for Class Discussion

1. Some wrong ways of getting pupils.
2. Going after the pupils the best way.
3. The day of records and honors.
4. Weekday work needed.
5. Following up the absentees.

Topics for Class Papers

1. How to get the pupils.
2. How to hold them when you get them.

LESSON X

THE BUILDING AND ITS EQUIPMENT

Reference literature. Cope, "The Modern Sunday-school in Principle and in Practice"; Lawrance, "How to Conduct a Sunday-school"; Mead, "Modern Methods in Sunday-school Work"; Schauffler, "Ways of Working"; Wells, "Sunday-school Success"; Black, "Practical Primary Plans"; Foster, "Manual of Sunday-school Methods" Brewer, "How to Make the Sunday-school Go"; Wood, "Chalk"; Darnell, "The Blackboard Class"; Pierce, "Pencil Points."

1. The First Step Toward Building and Equipment

The very first step to take in securing a suitable building and equipment for the Sunday-school is a thought step. The average building in which the average Sunday-school meets, would have been impossible if some one had given intelligent thought to the Sunday-school and its needs. The difficulty has been that the house has been first erected, and then thought has been given to the school itself. The house has been built and the school has been stuck into it. The school needs to be first constructed in the mind, and then the house should be built around that. See the school as it is, and as it is to be, and then honestly and patiently ask yourself questions about the sort of building and equipment

this school really needs in order to become the best school possible. This thinking must be done by some one who knows something about the Sunday-school—by one who has some adequate knowledge about its real nature and needs. The matter should not be left alone to the architect, for very often he has no Sunday-school sense. Neither should the question be left to any one individual. A competent committee should go into the question, studying some existing Sunday-school buildings and consulting the authorities in books. When real thought is given to the subject, beauty will not be the first consideration. Of course, there is no virtue in ugliness, and a house ought to be made as beautiful as possible if at the same time it is adapted to the educational needs of the school. The beauty of the building, moreover, should not be of the gingerbread variety, but it should be a simple, dignified beauty that will be in itself truly educational. Above all, the building must be useful; that is, adapted to the real needs of a real school. This building may not be an expensive one. It may cost many thousands and it may cost only a few. Even the small, poor church may have the right sort of building, a building adapted to the needs of its school. When intelligent thought is given to the matter of building, the room will not be darkened. There will be plenty of light, but it will be softened. Attention will also be given to the acoustic properties. No matter where one stands in the house, he

ought to be able to hear everything that is said from the platform. Those who give thought to the housing of the Sunday-school, will build not merely for the present, but for the future, allowing for healthful growth. Moreover, damp, musty basement rooms, into which innocent, helpless children are thrust for so-called Sunday-school instruction, will become a thing of the past. For all the rooms will then be above ground and will be properly heated and ventilated. The Primary department will be housed on the ground floor with a separate entrance.

2. Number of Rooms Needed

One cannot think very far into this question, if he begins with the school itself, without coming to the conclusion that there ought to be as many rooms in the building as there are classes to be taught, and a few thrown in. It is time to stop talking about the Sunday-school room. It is not a room that we need, but rooms—a separate room for each class. It may be that the conventional Sunday-school room is worth something—it saves the carpet in the main auditorium—but this room is not worth what it cost. Carpets are cheaper than rooms. Moreover, no carpet in any auditorium ought to be considered too fine for any Sunday-school. The Sunday-school is worthy of the best that can be provided. On the other hand, no auditorium, no matter how large it may be, is adapted to the needs

of the Sunday-school. We must have rooms! rooms!! rooms!!! We must have rooms if we are to have a real school and not merely a congregation. No one can do the best teaching unless the sights and sounds of other classes are shut out. Besides the classroom, there should be office-rooms for the heads of the school, such as superintendent's room, secretary's room, library room, and such other rooms as may be needed for the intelligent carrying on of real educational work.

3. Two General Plans for the Building

In providing separate classrooms, two plans have been adopted. One of these is called the combination plan, and the other may be termed the separation plan. In the separation plan, the main auditorium is in one building, and the Sunday-school rooms are in another, while in the combination plan both the rooms and the main auditorium are in the same building. Where the combination plan prevails, and the one building is used for both the teaching and the preaching, it is usual for the separate rooms to be so arranged that they open into the main auditorium, each room being provided with folding or sliding doors, the arrangement allowing all the rooms to be thrown into one when desired. The classes may be thus thrown together or separated by the superintendent from the platform as he pushes a button or moves a lever. Such a building may be square, rectangular, or circular,

with one, two, or three floors, as may seem desirable. Sometimes the rooms are not made to open into the one large room, the large room being sufficient to seat the whole school. Where the separation plan is adopted and there are two buildings, the Sunday-school house may be such as has just been described with separate rooms and main auditorium to be thrown together on occasion or not, as the case may be, or it may consist solely of classrooms, the main auditorium in the other building being used as an assembly room for the opening and closing exercises of the school. Moreover, it may be said that, where there are two buildings, sometimes the auditorium is erected first and the Sunday-school house some years later; or, often the Sunday-school house is built first and used as a preaching house for several years, and then, later, when the congregation grows in numerical as well as financial strength, the main auditorium is erected. This is the better way if you can't have both at once.

4. The Separate Departments

If each department of the school is to have its own separate opening and closing exercises, then it must be separated by solid, sound-proof walls with heavy double doors, if there are doors between at all. It is folly to have a programme in one department and a different programme at the same time in another department with only a thin partition between. Better have all the departments together

than to have them so, for there must be quiet if the programme is to be effective. Where the department has its separate exercises, it must then have—save in the Beginners' and Primary departments—its own separate classroom. It must have its own separate Sunday-school house. This departmental house may be a separate floor of the main building or it may be side by side with the others in the main building. There should certainly be at least three of these departmental divisions, one for the Primary and Juniors, stopping just short of the high-school age, at about thirteen; one for the Intermediates; and one for the Adult department. A classroom will meet the needs of the Beginners. "A Sunday-school building recently erected in one of our large cities carries out many of the more important principles of an edifice for religious education. It provides, on the first floor, large rooms for the primary and the next grade, and also office-rooms for the heads of the school; on the second floor, one large room with classrooms, each about twelve by fourteen feet; on the third floor, there are classrooms corresponding to those on the second, the ceiling of the large room on the second floor being carried clear through to the roof. The classrooms on the second floor are separated from each other with folding partitions with glass in the upper part. They are separated from the large room by heavy linen curtains, which are folded back during general exercises.

Those on the third floor open on the corridor running along on the outer wall. There are in all twenty-three small classrooms, each fitted for from twenty to thirty pupils; three large classrooms, one being very large, for "Bible class" purposes, and the others for large classes; and two division rooms. This building also has a large library room and commodious gymnasium. The principle prevailing in the building described is that the lower grades shall meet in large rooms, the middle grades in classrooms which can be thrown together for general assembly, with separate classrooms for those advanced grades which do not come together." (Cope.)

5. How to Use the Present Building

What is to be done where the building is already erected without separate classrooms, having been built without any regard to the real needs of a real school? Tear the thing down and build anew, mixing some brains with the materials, or erect alongside the present house an additional building suited to the needs of the school. But it may be said in objection that the church is not able to do this. Of course, if the church really is not able, then it is excusable, but perhaps the church is able to build a new one or to build additionally, though it has not yet realized its ability. All that is needed in order to get such church intelligently interested in the enterprise, is that at least one individual shall

see the need and get others to see the need. And, if once the need is realized, the money can be secured. At any rate, one or two additional rooms might be built, or it may be that adequate accommodations may be provided for one or two departments. A certain primary superintendent came to realize the need for a separate building for her department. This was in a small town. She told others of her need, but it took her four years to get the church sufficiently interested to give her the needed accommodations. But she succeeded, the church building an addition to the old frame building, and she was able to do far better work than ever before. She succeeded by persisting and keeping sweet. Oftentimes an organized class of young men will themselves provide accommodations for their class if only they are given a chance. Now, if it is a fact that the church cannot really provide suitable buildings for the school, then it is always possible to use curtains or screens in separating the classes from one another. These can be removed during the opening and closing exercises of the school, and also during the preaching service. In the event that the church is just building a new house, it is always possible to build for the Sunday-school. The house can be made an up-to-date Sunday-school building with very little additional cost. It does not cost more to build rightly than it does to build wrongly. It only requires more brains, or rather, a better use of the brains already possessed.

6. Heating and Ventilation

Dead air means a dead school, and deadness in the atmosphere means dulness in the brain. Neither teacher nor pupil can do good work without plenty of fresh air. Always there is enough fresh air outside of the schoolroom, and some of it ought to be inside. The good air must be gotten in and the bad air must be gotten out constantly. This constant changing of the air may be best brought about through a system of scientific ventilation. The church should insist that the architect install a good ventilating system when the building is erected. If the building has no ventilation system at all, then certainly the windows ought to be made to open easily and quietly. Closed windows means that minds are going to be closed to the truth, and that God is going to be shut out of the school. Before the house is heated, all the windows and doors ought to be thrown wide open and the room thoroughly aired. If the heating of the house is begun soon enough, the house can be made comfortable even in the coldest weather if the air to be heated is fresh air. If the heated air becomes bad, then all the windows and doors may be thrown wide open while the school is standing and singing, and then closed again. In the ordinary, oblong room with windows that open both at the top and at the bottom, the windows may be kept lowered about a half an inch at the top, and thus fresh air will be provided without hurtful draughts. The difficulty with the

average individual in attempting to ventilate a room is that he will pull one or two windows down at the top about a foot, and a deadly draught is the result; and live air costs too much if it comes in the form of a deadly draught. In heating a house, the common mistake is to begin too late in the heating, and then to have too much heat during the latter part of the services. Little or no heat should come into the room after the beginning of the services, except in extremely cold weather. The best way to heat a room is with hot water, or steam. Hot air will do. Sometimes stoves must suffice, but heating with stoves is always unsatisfactory.

7. Tools and Appliances

There are some things in the way of equipment that are essential to the best work in the Sunday-school. There should be comfortable seats. Little chairs or low benches should be provided for small scholars. The Sunday-school should provide chairs for the older people. Where chairs are used, they should have rubber feet, unless the floor is carpeted. Tables will be found to be very useful, the class sitting around the table so that all can see and hear and write. Tables are absolutely essential where manual methods are employed. No school should try to get along without blackboards. There should be a board for the superintendent, one for the secretary, and one for each teacher. These may be built in the walls or made in the tops of the tables or hung

upon the walls, or placed upon stands, or may be held in the hand. By all means have blackboards —blackboards everywhere. No day-school would think of calling itself a school without blackboards, and they are just as essential in the Sunday-school. The school ought, of course, to have a piano. An organ may serve the purpose, but a piano is better, and there should be just as many accordant instruments as a school is able to provide. Maps and charts are also essential to the best work. Good maps may be had at moderate prices. The best map is one that has not too many names. There should be relief maps, and for the Kindergarten department, sand boards. A stereopticon is used in many good schools, being found especially helpful in the quarterly review. Every Sunday-school should have a cabinet or cabinets in which are stored curios, such as a model of the temple, Oriental sandals, flowers from Bible lands, "husks," and other materials that illustrate Bible truth. Such cabinets may also be used for manual methods materials, for mimeographs, printing-presses, or any other materials which may be found helpful in the work of the school. More and more we are coming to see that we gain entrance to the mind, not only through ear-gate, but also through eye-gate and touch-gate.

Besides these general articles of equipment, there will be specific articles needed for the different departments. There is no space here to enter into a statement of the specific needs of these different

departments, but any one especially interested may be able to find complete information on this subject by writing to the denominational Sunday-school Boards, or the International Elementary Superintendent.

Topics for Class Discussion

1. The first steps toward the Sunday-school building.
2. Some plans for a Sunday-school building.
3. How to take care of the different departments.
4. How to make the most of the present building.
5. The effect of heating and ventilation on religious training.

Topics for Class Papers

1. The description of a modern Sunday-school building.
2. How to equip the Sunday-school.

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